

The Catholic Educational Review

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SURVEY OF THE FIELD

VOCATIONAL EDUCATION

Vocational education continues to occupy its place at the center of interest in the field of education. The movement has been gathering force and volume since the publication of Meyer's report on Industrial Education in Germany, which was issued by the Department of Commerce and Labor in 1905. The first edition of this valuable work was quickly exhausted and a new edition of 15,000 copies was brought out immediately and distributed to the members of manufacturers' associations.

It was not long before criticism of the public school system began to appear in public prints in all parts of the country. Its inefficiency when compared with the German system was pointed out. Manufacturers began to realize that the schools were not preparing young men for effective work in the shop and factory. It was pointed out that whenever we needed expert mechanics we called upon the graduates of European schools to supply our needs. The bricklayers from Denmark were paid high wages and put to work on the corners, while our own boys were relegated to work on the line where skill was not required. Similar conditions were reported from all manner of institutions in which industrial skill was called for. The utilitarian aim in education was more and more emphasized.

But apart altogether from the claim of the utility aim, it was urged that vocational education, on account of the

tangible character of the materials worked over, affected the educative process in many favorable ways. While the work in manual training high schools would seem *a priori* to meet the demand for the concrete and tangible it was pointed out that it failed because of the unreality of the situations dealt with and the total absence of the realization of value on the part of the student.

The claim of the cultural aim as the sole aim of secondary and higher education was seriously called into question. While its value was generally admitted, a growing class of educators insisted more and more strongly that the utilitarian aim should take its place beside the cultural in dignity and importance.

To develop a system of vocational schools adequate to the needs of this country, it was felt that the general educational system in possession must be profoundly modified to make room for the new element.

The attempt in certain quarters to develop vocational schools as a separate system has not met with general favor. There are many reasons for this refusal. Two distinct systems would not only increase the burden on the tax-payer, but would tend to separate our people into two classes which grow up out of touch and out of sympathy with each other. This procedure is too obviously opposed to the democratic spirit to gain ground in this country.

There are educational reasons scarcely less important than political reasons for the refusal to develop a system of vocational schools out of relationship to the system of cultural schools. One need only refer to a few of these reasons. Such a state of affairs would naturally deprive the children of the masses of all opportunity to rise to the higher walks of professional life and deprive them of the leadership in the world of thought and progress. A very limited knowledge of history is sufficient to show how disastrously this must react upon a civilization such as ours. A second reason scarcely less cogent may be

found in the vitalizing influence which affects the developmental processes of our children and youths through contact with industrial processes. In the past, this contact was supplied by home occupations which have now almost wholly disappeared. Spinning and weaving and at times even the baking of bread and the laundry work can be done in the homes only of the wealthy. The tool age has passed. We are in a machine age. Men who are still in the prime of life can recall the days when a farmer lad helped to subdue the primeval forests to the plow and helped to plant the grass and raise the sheep and shear the wool and card it, and helped to spin the wool and knit it into garments or plant the grain and harvest it and haul it to the mill where he observed the process of grinding it into flour and shorts and bran. Bringing these products home, he helped to make the former into bread, and the latter, by feeding it to the cows or pigs, took part in its transformation into milk or meat.

But these days are gone, even from our farms. The individual no longer comes into contact with the entire industrial process. The home is a social unit, but it has ceased to be the industrial unit; and the school must supply for the present generation what the homes gave to the children of our forefathers. Hence the need of educational elements in the school that are as real and as tangible as those processes of home industry in which the children of the past took an active and valuable part—valuable both for the support of the home and for the intellectual and moral development of the child.

The demand for vocational education has grown so great and so widespread that the National Congress, on January 29, 1914, authorized the President of the United States to appoint a commission of nine members to consider the subject of national aid for vocational education and report their findings and recommendations not later than June 1, 1914. The President appointed the following members on this committee: Senator Hoke Smith, of

Georgia; Senator Carl S. Page, of Vermont; Representative D. M. Hughes, of Georgia; Representative S. D. Fess, of Ohio; John A. Lapp, Director Indiana Bureau of Legislative Information and Secretary of Indiana Commission on Industrial Agricultural Education for 1912; Miss Florence M. Marshall, Director Manhattan Trade School, New York City, member of the Massachusetts Factory Inspection Commission, 1910; Miss Agnes Nestor, President International Glove Workers' Union, Chicago, Ill., member Committee on Industrial Education, American Federation of Labor; Charles A. Prosser, secretary National Society for the Promotion of Industrial Education; Charles H. Winslow, special agent, Bureau of Labor Statistics, Washington, D. C., member of Massachusetts Commission of Industrial Education, 1906-09.

The experience of the members of this commission made it possible for them to cover a vast field in a short time. The members of the commission who are not members of Congress, came to Washington and devoted their entire time to the matter in hand, while the Senators and Representatives gave all the time that could be spared from their official duties. The report of the commission constitutes two volumes of valuable material for the students of this question. The questions to be answered were:

1. To what extent is there a need for vocational education in the United States?
2. Is there a need for national grants stimulating the States to give vocational education?
3. What kind or forms of vocational education should be stimulated by national grants?
4. How far can the Federal Government aid through expert knowledge vocational education in the various States?
5. To what extent should the Federal Government aid the States through national grants for vocational education?
6. Under what conditions should grants to the States for vocational education be made?

The practical issues growing out of these questions, as far as the commission was concerned, were whether and in what manner national grants should be made to Federal agencies in behalf of industrial education, and whether and in what manner national grants should be made to the various States for the same purpose.

It is safe to say that no more important educational event occurred during the year 1914 than the work and the findings of this commission. Agitation for vocational training has been going on in all parts of the country during the past decade. Special pleading is heard on all sides. Boards of Trade, manufacturers' associations, labor unions, no less than school boards and educational bodies have indulged in prolonged and far-reaching discussions of the various themes and interests involved. The national scope and character of the work of this commission makes it imperative that all serious students of the subject would at least give respectful attention to the findings, which represent the mature judgment not only of the members of the commission, but of men and women in all parts of the country that are engaged in various phases of our industrial life.

Interesting as are these findings to our public educators, they are no less interesting to the educators and teachers who are conducting our Catholic schools. In fact, to these latter there is an interest that is peculiarly their own attaching to this document. The growth of industrial education by the State and National Government naturally brings up the question of the attitude of our Catholic schools toward this movement. Shall we stand aside and take no part in the movement? Shall we attempt to check it? Shall we send the children from our schools to the public schools for this element of their education, confining our efforts to the general education of our children, or shall we undertake to parallel this work at our own expense?

These questions must be met by our people, and some satisfactory solution must be reached that will safeguard the interests of our schools and the interests of our pupils in religion and morals as well as along the lines of vocational efficiency. We quote the summary of the findings:

"The Need of Vocational Education.—While many different kinds and grades of vocational education will always be required, the kind most urgently required at the present time is that which will prepare workers for the more common occupations in which the great mass of our people find useful employment.

"There is a great and crying need of providing vocational education of this character for every part of the United States—to conserve and develop our resources; to promote a more productive and prosperous agriculture; to prevent waste of human labor; to supplement apprenticeship; to increase the wage-earning power of our productive workers; to meet the increasing demand for trained workmen; to offset the increased cost of living. Vocational education is therefore needed as a wise business investment for this nation, because our national prosperity and happiness are at stake and our position in the markets of the world cannot otherwise be maintained.

"The social and educational need for vocational training is equally urgent. Widespread vocational training will democratize the education of the country: (1) by recognizing the different tastes and abilities and by giving an equal opportunity to all to prepare for their life work; (2) by extending education through part-time and evening instruction to those who are at work in the shop or on the farm. Vocational training will indirectly but positively affect the aims and methods of general education: (1) by developing a better teaching process through which the children who do not respond to book instruction alone may be reached and educated through

learning by doing; (2) by introducing into our educational system the aim of utility, to take its place in dignity by the side of culture and to connect education with life by making it purposeful and useful. Industrial and social unrest is due in large measure to a lack of a system of practical education fitting workers for their callings. Higher standards of living are a direct result of the better education which makes workers more efficient, thus increasing their wage-earning capacity.

"An overwhelming public sentiment shows the need of vocational education in this country. The testimony in this behalf comes from every class of citizenship, from the educator, the manufacturer, the trades-unionist, the business man, the social worker, and the philanthropist. Every state superintendent of public instruction declared that its rapid extension was required for many different reasons in his state and great national, educational, civic, industrial, and commercial organizations, representing more than 12,000,000 people, have repeatedly gone on record as believing that a system of vocational education was absolutely necessary to the future welfare of the nation."

There is scarcely room to doubt that vocational education has come to stay, and it is scarcely less doubtful that the vocational element will enter into the public schools of the country of all grades and modify profoundly the curriculum and methods. While there probably will be developed in certain localities exclusively vocational schools, these are likely to be confined to the high school period of life and to be local in their application.

The Catholic schools of the country are interested mainly with the vocational element in general education, for the simple reason that if Catholic schools are to continue they must conform to the demands of the time and they must recognize the vocational movement and make room in the school for vocational elements. Nor can they stop here. The methods and the curriculum in our

Catholic schools must be modified even as the public schools are being modified to meet the new situation. This does not in any sense mean that the Catholic schools must copy the public schools. What is demanded is that the Catholic schools meet the needs of the time as effectively as the public schools meet them. Just as the Catholic schools in the past taught the secular branches so that they might be able to teach religion and morality in a vital way, so they must now teach vocational subjects that they may continue to develop religion and morality in the hearts and lives of our children.

In certain localities our Catholic schools send their pupils to the public schools for industrial education, while continuing to impart to them the elements of general education. It is scarcely necessary, however, to point out that such arrangements can never be more than local and temporary. The educational process cannot be split up along this line any more than it could be split along the line of junction between faith and morals and secular education.

Our Catholic people are called upon to meet this new situation and there is no room to doubt that they will meet it in the same spirit of loyalty and devotion with which they met the demand in the past to supply secular education in separate Catholic schools at their own expense.

This new demand frightens rather by its newness than by its magnitude. When we shall have grown somewhat more accustomed to the situation, we will find that the case is not as hopeless as it might seem at first sight. The main difficulty for some time to come will be to supply teachers that are properly equipped for the work. This is the main difficulty which the public school system is now facing and it would be well for our schools to look into the matter without further delay. It will not do to allow the period of transition and adjustment to run its course in the public school system before we awaken to

the need of change and adjustment. It is time now that we were seriously considering ways and means of preparing our Catholic teachers for the new demands of vocational teaching in our parochial and secondary schools. It is well worth while to look into what is being considered and what is being done in this direction by the schools which are supported out of the public treasury. This was, in fact, the main problem to be solved by the National Commission. We quote still further from the summary of its findings:

"The Need of National Grants to the States for Vocational Education.—While recognizing that training for all the different vocations is important and desirable, agricultural and trade and industrial education are in need of national encouragement at the present time. The best way to aid the States in giving these kinds of vocational training is through grants for the preparation of efficient teachers and grants for the part payment of their salaries.

"National grants are required for the salaries and the training of vocational teachers: (1) To help to solve a problem too large to be worked out extensively and permanently save by the whole nation; (2) to help the States, with their widely varying resources, to carry the cost of giving vocational education and thereby to make this education possible in those States and localities already burdened with the task of meeting the requirements of general education; (3) to equalize among the States the large and unequal task of preparing workers whose tendency to move from State to State is making training for a life work a national as well as a State duty; (4) to give interest and prestige in the States to the work of preparing our youth for useful and productive service.

"National grants for agricultural, trade and industrial education are justified: 1) by the urgency of the demand for the effective training of our workers which the States cannot meet in time without Federal encour-

agement and aid; (2) by the interstate and national character of the problem, due to its nation-wide interest and importance; (3) by abundant precedent, in appropriations by Congress throughout our entire history, for educational purposes, and in cooperation between the Federal Government and the States, where team play was necessary to handling matters that could not be as well handled by the States alone; (4) by the successful results to the nation as well as to the States of previous grants for educational purposes.

"After six years of consideration of the question by Congress and the country an overwhelming public sentiment favors national grants. The favorable opinions given at the hearings and in answer to questions sent out by the commission to educators, employers and employees and educational, civic, industrial, agricultural, and commercial organizations national in their scope, were practically unanimous."

One interested in Catholic education can scarcely read these findings without realizing that the Catholic Church in this country is most fortunate in having a great national university of its own here in the National Capital, where it will be possible to train teachers for our vocational schools and for vocational instruction in all our schools, wherever they may be located. It is true that we have not yet at the Catholic University any provisions for instruction of this kind, but it cannot be doubted that the time is at hand when provision will be made. The Department of Agriculture in this city furnishes the best materials to be had anywhere for the training along agricultural lines, and it would not involve a great outlay on the part of the Catholic University to make provisions for instruction of this character. A sufficient endowment is necessary, but it is earnestly to be hoped that that endowment will be provided in the near future. In the meanwhile, a beginning

is to be made this summer, at the Dubuque Summer Session of the Sisters College.

The State of Iowa recently passed a law concerning the teaching of agriculture, domestic science and manual training in the public schools of the State. Section 1 of this Act* provides that "the teaching of elementary agriculture, domestic science and manual training shall, after the first day of July, nineteen hundred and fifteen (1915), be required in the public schools of the State; and the State superintendent of public instruction shall prescribe the extent of such instruction in the public schools. And after the date aforesaid, elementary agriculture and domestic science shall be included among the subjects required in the examination of those applicants for teacher's certificate who are required by the provision of this act to teach agriculture and domestic science."

It is further stated by the Department of Education that "It is the intention ultimately to make the minimum requirement in elementary agriculture and domestic science for a uniform county teacher's certificate one semester's work consisting of three recitation periods and two-hour laboratory periods per week, but for the summer of 1915 the examination questions will be based upon twelve weeks' work consisting of three recitation periods and two-hour laboratory periods per week. It is recommended that men be excused from laboratory work in domestic science and that women be excused from the shop work in manual training when desired."

Provision will be made during the coming summer at the Dubuque Session for courses of instruction including laboratory work in domestic science, manual training and elementary agriculture. Moreover, these courses will run through twelve weeks, beginning on June 28.

It is highly desirable that instruction of this character be provided in the Sisters College during the academic

*35 G. A., Ch. 248

year, and such provision will be made just as soon as sufficient funds can be obtained to provide the equipment and the instruction. The Sisters College is providing for the training of teachers in all the teaching communities scattered throughout the country, and is destined to do for them what could not be done locally either by individual communities or by individual dioceses. The arguments which we have just quoted from the findings of the commission stresses the need of national aid to a movement of this kind which is thoroughly national in character. The analogy holds true with reference to our Catholic schools. Everything that was said on this head on the findings of this commission hold with equal if not still greater force with reference to the Catholic University and the Catholic Sisters College. It is through these institutions that our Catholic school system may hope to secure adequate training for our teachers to conduct the work of education along all lines, but particularly along the lines of new social and economic adjustments. The work before us is Catholic and nation-wide and must be met in the same manner by a central, Catholic and national agency. From such a center help will radiate into every corner of the country. Every parochial school, academy and college in the Catholic educational system will be benefited and uplifted by the work that is here done. The only element that retards the progress of these institutions at present is the lack of sufficient funds, but as the nature of the work conducted and the benefits to be derived therefrom are nation-wide, so it is to be expected that the support will be nation-wide.

Every self-respecting and self-supporting Catholic in the country should at least become a member of the Catholic Sisters College League and contribute the modest sum of one dollar a year as dues for the support of this splendid Catholic work. Those of us who can, and they are many, may well afford to contribute a larger sum, and as soon as the matter is properly presented to them they

will not be found wanting in public spirit, in Catholic loyalty or in generosity in reaching out a helping hand to our teaching Sisterhoods who have been making such a wonderful endeavor to solve the great problems of the present in the education of the Catholic youth of this country.

The summary of the commission's findings includes another general heading which it is well worth while to consider here:

"The Need of National Appropriations for Studies, Investigations, and Reports.—The States are facing many new and difficult questions in connection with the efforts to develop agricultural, trade and industrial, commercial, and home economics education. One of the most valuable ways in which the National Government could aid the States in this work would be by national grants expended through Federal agencies for studies, investigations and reports furthering the efforts of the States to place the work of their vocational schools on a scientific and business-like basis. As a nation we are singularly lacking in this kind of information. European countries have gained much advantage over us because they are already in possession of this knowledge.

"This help can best be secured from the Government. We cannot rely upon individuals or national organizations to gather it. The States cannot well deal individually with the matter. The work must be done by the National Government to secure the best results. If the Government makes grants to be expended in cooperation with the States for the benefit of any kind of vocational education, every consideration requires that the moneys expended in the venture should be accompanied with all the helpful knowledge that the Federal Government has gleaned or can glean from its studies.

"While excellent work has been done by the different Federal agencies in furnishing information and advice to the country for vocational education, the service has

been very greatly hampered by a lack of funds. There has to some extent been a lack of close, intimate cooperation between the different departments and bureaus in gathering and using the material. There seems to be more or less overlapping and duplication of effort, not conducive to the best results.

"Not only are additional funds needed for the purpose of giving to the States the country-wide sources of information for vocational education in the most effective manner, but some of the Government departments should be organized in some way into a clearing house for the purpose of dealing collectively with the task, so as to have a clear understanding of the respective place and function of each department and bureau and the ways by which they can best cooperate in making their material of the greatest benefit to the State."

The national agencies for education referred to here are located for the most part in the city of Washington, within easy reach of the Sisters College. The publications of the Government along these lines can be obtained, of course, in any part of the country, but there are located here at headquarters incalculable stores of valuable information to be had by those who can visit in person the libraries, and various departments of the Government. Over and above this, however, our Catholic teachers need to have all this material properly related to the rest of the curriculum and properly adjusted to the teaching process in the methods employed in the various branches and in the text-books and manuals that are to be used by our teachers. The only practical place where this work can be carried on is here at the Catholic University. Moreover, our Catholic teachers need constant assistance in their work throughout the year. This can be supplied to them by THE CATHOLIC EDUCATIONAL REVIEW and the other publications of the University and its professors. This surely is reason enough for a generous support of these agencies which are needed for the

very life and maintenance of our Catholic schools everywhere. Each reader of this REVIEW should make it his business, if he is a Catholic interested in Catholic education, to increase its circulation and secure for it adequate support. No national grant is given to it for support, nor is there one cent of aid contributed to it from the endowments of the University which are all administered scrupulously for the purposes for which such endowments were contributed. THE CATHOLIC EDUCATIONAL REVIEW is supported wholly by private means and it needs the support of those in whose interest it is published if it is to continue to discharge the very important functions which it has undertaken in behalf of Catholic education and the uplift of our teaching forces. If each reader would make it his business to secure one additional reader during the year, those who have carried the burden so long would feel refreshed and encouraged.

THOMAS EDWARD SHIELDS.

PIERRE LOTI AND RENÉ BAZIN—A COMPARISON

II

RENÉ BAZIN

In the beginning of his essay on René Bazin, which is a splendid eulogy of the great French Catholic novelist and at the same time a severe arraignment of much of the modern sensualistic output in fiction, M. Doumis speaks of the deplorable tendency that may be observed in modern writers of choosing characters too often from the seamy side of life, as if those who were sane and well-balanced and virtuous were not "interesting." In fact, the present writer recalls the flippant and silly remark made by a teacher (!) of English literature in one of our public schools, to the effect that "good people are seldom interesting." This teacher was discussing the Arthurian poems and his object was to convince his hearers that Arthur has not become as famous in song, as Lancelot and Guinevere. In literary history the latter are considered as wicked, and therefore, in that teacher's opinion, they were also "interesting." What a gross misconception of moral goodness! What, then, of a St. Paul, a Francis Xavier, a Breboeuf, a Father Damien, a St. Francis of Assisi and a Joan of Arc, or even legendary characters like Longfellow's *Evangeline*, like *Percival* and *Galahad*! Were their lives and works, as narrated by historians or celebrated by poets, not interesting and do they not still appeal to the readers of the world's best literature?

Now it is one of the merits of Bazin that he knows how to make the lives of ordinary, "good" people "interesting." He has never held as an article of literary faith that the writer today must choose his characters exclusively from the slums and boulevards and the "haute

société" of the great city. He has devoted himself with wonderful success to describing "la vie de la province," as opposed to the wild life of the town. "On ne le rencontre guère sur nos boulevards," says M. Doumic. Bazin's books, which narrate the lives and experiences, the joys and sorrows, of sane and normal people, are thus in remarkable contrast to those of so many contemporary French writers who seem to hold with the American teacher that only lives blighted by sin and sinful excesses are worth while as material for fiction. Bazin's works, chiefly devoted to describing lands and scenery and life and people nearer home, stand in remarkable contrast to those of Loti, whose distinguishing mark is, as we have seen, riotous "exoticism." Bazin is well aware that many writers have lost their originality by seeking inspiration exclusively in the press and turmoil of urban life. For they readily fall into the delusion that the literary art should serve only for amusement, whereas in reality, it should also minister to man's higher spiritual needs. They therefore become in a sense the slaves of their own art, for they are prone to copy the opinions and fashions set up by a clique or by a narrow school. But the writer, like René Bazin, can follow his own taste and natural inclinations, as he is free in his view of life and in his attitude towards the great truths and principles that will ever influence literature. Apropos of one of his latest works: "The Mariage of Mlle. Gimel and Other Stories"—a graphic picture of French life, but not turning upon "intrigue," Bazin says: "Our novelists, by occupying themselves with this unrepresentative part too exclusively, have created and spread a conception of our country which is not only inadequate, but is also essentially false. If I have held myself resolutely aloof from the society novel, which I might have done, perhaps, as well as another, it is because I desire to portray the sweetness, purity, and beauty of French family life, and not to perpetrate a gross libel upon it."

The English translation of the work just mentioned is reviewed at length in the *New York Times* for October 5, 1913. We read: "There is René Bazin in many, if not all, phases of his creations in 'the Marriage of Mademoiselle Gimel' and the four stories which complete the volume now in English translation. There is a love story as fine spun and delicate as a cobweb, there is a farce after the manner of the best, there is a harsh Dostoievsky-Turgenev sort of tale of wintertime on the slopes of the Colombian, there is a pathetic little idyll concerning the very poor and the Little Sisters who care for them, and for finis a sympathetic sketch which for the moment rips aside the fabric that covers the bitterness of life, and then lets it fall quite softly."

And what beautiful pictures has not Bazin presented to us in other works because he sought and found inspiration in "en Province"? "If," says M. Doumic, "one wishes to know the resources which 'La Province' offers to him who loves it, one has only to run over the articles which M. René Bazin has published in the *Journal des Débats* under the title: *En Province*." They are among the prettiest pieces which the literary journalism of the day has produced. Description of landscapes, studies of manners and customs, recollections, fancies, legends, anecdotes and little dramas—all are intermingled in this collection. Bazin deserves all the more of contemporary literature because many changes are taking place in the "provincial life" of France which he has described. Ancient customs are fading away, and the children are allowing the good old fashions handed down by their grandparents to disappear. Even the antique houses that preserve the history of former times are being remodeled, owing to the "zèle de municipalités avides d'embellissements." He has caught the spirit of the country life and in his pictures of the country squire and official, the teacher and the doctor, the peasant and the village girl—he shows how sympathetically he can

enter into the hopes and fears and ambitions and projects of these good people.

By these works Bazin has also convincingly shown that the novel may be realistic, and that real life may be truly and charmingly portrayed without recourse to the nauseous details of the ultra-realists. And yet his treatment of life is neither sentimental nor are his characters "too good to be true." His plots and incidents and descriptions are realistic in the sense that they are true to detail and are faithful to actual conditions. But this realism does not emphasize the hideous moral defects that characterize certain sections of the social body. It is happily tempered with idealism, with sanity, and with consistent views of life, so that the reader is led to love virtue and esteem things of good report.

We are aware that life has its full measure of sorrows and sadness and that, in the words of Doumic, "*la douleur est l'étoffe dont est fait la vie.*" Nor do we overlook the weakness of human nature. But on the other hand, continues Doumic, "we do not admit that literature has been invented only to recall to us the reasons we have for despising ourselves." But this seems to have been precisely the belief of the gross naturalist writers whose works swelled the mass of the "*littérature brutale.*" They looked upon grossness as a synonym of boldness. Such men are Loti, Musset, Marcel Prevost, Balzac and others. The delusion went so far, says M. Doumic, that some believed that "*hors la peinture du vice, tout nous semble fadeur et candeur—outside of the depicting of vice all else seems insipid and stale.*"

It is precisely because Bazin's work showed that he never cast his lot with these writers that he has obtained such an enviable place in contemporary French literature and that the better critics, with Doumic, "love him for having had the courage to remain pure in his works." One of the novels which shows Bazin's wide range of interest, and which also gives evidence that he is in full

sympathy with the movement for Christian social reform, is "Le Blé Qui Lève" (The Coming Harvest). In fact, Brunetière, who was chosen to deliver the address of welcome upon Bazin's reception into the French Academy, April 28, 1904, congratulated the eminent novelist for having, for more than twenty years, perhaps more than any other, helped à préciser les caractères du 'roman social'—to definitely determine the character of the social novel, or novel with a purpose. "The Coming Harvest" shows what young men may do in the cause of the Catholic social apostolate, and it is gratifying to recall that many of the youth of France are working in the spirit depicted by Bazin in his story. The hero of the novel is Gilbert Cloquet, one of the founders of a rural labor union, which strives to gain concessions from the capitalists and landed proprietors. The place is Fontenilles, near Corbigny, in the central department of la Nièvre. A reviewer in the *Bookman* for January, 1908, gives a translation of a passage describing the scene leading up to the strike of the woodmen.

"In the year 1891, and the two years following, the woodcutters of la Nièvre leagued together to obtain an increase of their insufficient wages. In the woods, during their loafing hours, in the cabarets Sundays and on the farms, where the laborers were brought together in large numbers by the threshing-machines which had replaced the flails, they discussed the interests of their trade. Sounds which had not been heard for over a century mounted from under the copses or from between the hedgerows. Certain very old trees had been thrilled formerly by the passage of similar sounds . . . 'living,' 'life,' 'the child,' 'the home,' these primitive and significant words swelled the hearts of the men, and when they were through talking of their poverty, they hurled defiant threats at the exploiters who lived at Nevers or in the small towns or in the open country, in houses built with the profit of the trees they had felled. Other words were uttered and dreams were recounted, in which all did not believe equally, but which entered the blood of all,

for they were in the very air with its odor of young buds and springing herbs. In these dreams the following phrases appeared and reappeared: 'The future belongs to the people,' 'Democracy will create a new world,' 'The right to bread, the right to a pension, the right to share.' That year the forest was agitated. The saplings periodically cut, murmured under the oaks saying: 'We, as well as the big trees, have a right to the breezes of the upper air.' "

On the third page before this scene, Bazin gives a touching description of a First Communion celebration as formerly in vogue in Catholic France.

In *Les Noëlls* Bazin tells the pathetic story of Pierre, the sturdy peasant son who was destined by his father for the priesthood, but who after his studies refused to take the final step leading to Holy Orders. The young man declares that he had deceived his parents and that he desired a superior training merely in order to go to Paris and to lead the life of a gentleman. This book gives delightful glimpses of French peasant life. In this work as well as in *Les Oberlé*, and in *La Terre Qui Meurt*, Bazin is "le poète des braves gens et da la vie simple." *Les Oberlé* is regarded as Bazin's masterpiece and is the work which has secured him his place among the Forty Immortals. It contains enchanting pictures of Alsatian landscapes and its plot is based on the antagonism that still exists between the people devoted to Germany and those loyal to France.

"*Le Terre Qui Meurt*" (1899) may be called a plea for "back to the farm," as it tells the story of a peasant family, of which some descendants clung to the soil inherited from their ancestors, while others betook themselves to the town to find less toilsome work and more giddy pleasure. It also touches on industrial questions, as does *The Coming Harvest*, for it depicts the struggle of the native farmers against foreign producers. But to learn best the style and manner of Bazin, one must

read, says M. Doumic, *Les Noëllet*, *Ma Tante Giron*, *Madame Corentine*, and *La Sarcelle Bleu*. In *Madame Corentine*, as in *Madame Giron* and as in so many other works, M. Bazin introduces young girls. They are fortunately of a type that still exists in France,—“who do not ride a bicycle and who do not study anatomy.” They still possess that charm of which modern conditions strive to deprive them. But yet they are not the simple-minded creations of the stage. They have their own will and views of life and are at times even obstinate in their goodness. They exercise an influence for good in their families and it is especially in this way that they are amiable and true.

Donatiennne is the story of a wife who leaves her husband and children in the province to go to Paris. She succumbs to the temptations of the great city, forgets her family and becomes an outcast. But Bazin works out this sad plot more by suggestion than by actual detail. “Imagine,” says M. Doumic, “the same subject in the hands of one of the naturalists and ask what they would have made of it. We need not make wild conjectures.” It is enough to point to Balzac and Zola, who would have concentrated their attention on poor Donatiennne and gloated over the successive stages of her downward career. Under pretext of instructing us, they would have shown us how vice is the inevitable outcome of misery.

But of this wholesome realism we have had for a long time, complains M. René Doumic, only a grotesque and abominable counterfeit—“une grotesque et odieuse contrefaçon.” For the naturalists, the representatives of false realism, like Loti and Prevost and Balzac, have been attracted towards the weak and the lowly “non par un mouvement de sympathie, mais par une curiosité hostile.”

La Barrière (The Barrier) is different from his other works in that the scene is not laid entirely in La Belle France, but partly in England. Yet even when describing

English life and scenery there is the same fidelity to truth and actuality. For the author is well acquainted with the life and conditions which he chose as the setting of his work. If his other books were such as might have been written by one who shared the same sound Christian world-view, the *Barrier* is eminently the work of a Catholic writer. In this book he boldly introduces a supernatural motive—the strength that flows into souls from the fervent reception of Holy Communion. Reginald Breynolds, a wealthy young Englishman, in love with a French maiden, Marie Limerel, comes to Paris to study Catholicism in one of its ancient strongholds. He is converted to the true faith. On her part, Marie heroically renounces an attachment for her cousin, Félicien Limerel, because he has no faith. But Bazin does not allow Reginald, for all that, to be united with Marie. It will be interesting for the reader to find out "The Barrier" that must separate them forever. Marie is a splendid character, strong and valiant, yet womanly withal, and guided by supernatural motives. Rejoicing in her Catholic faith and always finding strength and support in it, she is at the same time a typical, vigorous city girl. Compare this excellent woman with some of the creatures of Loti's diseased imagination, and it will become clear with what greater freedom a man strengthened by the Christian world-view faces life's problems than he whose horizon is limited to things of sense and time.

Davidée Birot, one of the latest works of Bazin, recounts the tragedy of a soul, but how different in scope and conception, this work is from those of Loti just referred to! While Marie Limerel is a model Catholic woman, even approaching the sainted maidens of old in fortitude and devotion to highest ideals, poor Davidée is not even a Christian. She is a victim of "lay morality" so popular in France among certain classes, who proudly say that they can get along without God and His Church. She becomes an "institutrice," a teacher in a

French school. All would have gone well had Davidée confined herself to teaching the ordinary course set down in the program. But she becomes interested in the soul-life of her children. It is here that her lame and decrepit "morale laique" leaves her at sea, and René Bazin shows, in his own inimitable way, the transformation that went on in the soul of this young woman, and how through the edifying death of little Anna Le Floch she was drawn upwards to the sweetness and light and faith of the Christian religion.

We have found it fitting to compare occasionally, in this and in the previous article, the work of Bazin with that of Loti. A candid estimate of their work must convince any critic who is not captivated merely by the splendor of exotic descriptions and the glamor of the strange and the unknown, but who can understand the beauty and heroism that are often found in ordinary lives, that Bazin is the greater name in modern French literature. Bazin's name and fame will remain undimmed. His books, lending sweetness and charm to the lives of characters that struggled bravely against evil, will, in turn, strengthen and uplift others who go down the years facing the same obstacles to well-doing and righteousness.

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A SOLDIER ON RELIGIOUS TRAINING

Whatever we may think of his political and military aims and claims, General von Bernhardi's much-discussed book on "Germany and the Next War" contains some straight-forward paragraphs on the subject of religious training for the young. They are striking for their fundamental common sense, the more so because one would hardly expect from that quarter the suggestions they convey.

The author has in view only the German Evangelical Church. Its higher critics may rave and tear the Gospel to shreds and explain away the divinity of Christ. But the government keeps on laying down clear-cut rules for religious instruction in all the national schools. According to these, the object of Evangelical religious instruction is "to introduce the children to the comprehension of the Scriptures and the Creed of the congregation" in order that they may be enabled to read the Scriptures independently and to take an active part both in the life and the religious worship of the congregation." In the carrying out of these regulations the youngest children in the lowest grades—from six years upwards—are told stories from the Old and the New Testament. Every Saturday the portions of Scripture appointed for the next Sunday—the pericopes—are read out and explained to all the children of the school. Instruction in the Catechism begins also in the lower standard, from the age of six years onward; the children must learn some twenty hymns by heart, besides various prayers. Moreover, the institution of public worship is also to be explained to them. And now comes Von Bernhardi's criticism of the rules.

He avers that the requirements, as laid down, do little to facilitate the comprehension of the subject by children from six to fourteen years of age; they presuppose

a range of ideas totally beyond their age. Not a word suggests the real meaning of religion; its influence, that is, on the moral conduct of man should be adequately brought into prominence. The teacher is not urged by a single syllable to impress religious ideas on the receptive child-mind. The whole course of instruction deals with a formal religiosity which is quite out of touch with practical life, and if not deliberately, at least in result, renounces any attempt at moral influence.

A real feeling for religion is seldom the fruit of such instruction. The children, as a rule, are glad after their Confirmation, to have done with this unspiritual religious teaching, and so they remain, when their schooling is over, permanently strangers to the religious inner life, which the instruction never awakened in them. Nor does the instruction for Confirmation do much to alter this, since it is usually conceived in the same spirit.

It is quite refreshing, however, to read in the new regulations for middle schools, published February 10, 1910, that "by religious instruction the moral and religious tendencies of the child should be awakened and strengthened." For, the author adds, "a truly religious and patriotic spirit is of inestimable value for life, and above all for the soldier."

No one, who has at heart the true interests of the growing generation, whether in Germany or America, or any other country, can gainsay this truth. And expressed as it is by a soldier of long experience, it is well worth closer consideration. For in this day of enlightenment and religious liberty one scarcely dares expect such positive ideas on religion in the national schools from one who has passed his life in barracks and maneuvers. To mention religion and the schools in one breath smacks of intolerable sectarianism, and shows a direful lack of the scientific spirit. The youth of the land must first "touch life at all its points," and then choose a religion for themselves if they are so inclined.

Undoubtedly Protestantism is in greater danger than the Catholic religion of degenerating into the mere formal teaching of traditional tenets without a view to daily life. The leaders of German Protestantism have practically thrown overboard or explained away the fundamental tenets of Christianity, beginning with the divinity of its Founder. Yet, by the mere power of inertia, the traditional Lutheran doctrines continue to rule the masses and to be taught to the majority of the people and their children in the common schools. And the government, fully realizing that the stability of the state is founded on religion, has always upheld and prescribed its teaching.

That it is not altogether fruitful of good results in the life of the people, seems attested by the above quotations. That it ought to be, is no less plain.

Hence, with a soldier's bluntness, Von Bernhardi goes on to give his own idea of how the desired results may be achieved. "The method of religious instruction which is adopted in the national schools is, in my opinion, hopelessly perverted. Religious instruction can only become fruitful and profitable when a certain intellectual growth has started, and the child possesses some conscious will. To make it the basis of intellectual growth, as was evidently intended in the national schools, has never been a success; for it ought not to be directed at the understanding and the logical faculties, but at the mystical intuitions of the soul; and if it is begun too early, it has a confusing effect on the development of the mental faculties. Even the missionary who wishes to achieve real results, tries to educate his pupils by work and secular instruction before he imparts to them subtle religious ideas. While religious instruction should only begin in due harmony with intellectual progress, the moral influence of religion should be more prominent than the formal contents."

Here Catholic teaching must part company with this most ardent advocate of intensive and general religious instruction. For we hold, against the prevalent modern Protestant and rationalistic tendency, that the formal contents of faith are of primary importance; that "the mystical intuitions of the soul" are very unreliable in this matter, and that no true morality can be built up except on the true faith that was once delivered to the Saints.

Yet the practical problem remains equally for us: the relation between the theoretical teaching of religion, and its application to daily life. Von Bernhardi is right in condemning any overemphasis on the former to the utter exclusion of the latter. For children trained after this manner, no matter how well their minds are stored with religious knowledge, a life in conformity with the teachings of religion has no meaning; they fall easy victims to the corrupting influences of social life, since they do not effectively correlate knowledge with duty; the will is not trained and bent to follow the dictates of the understanding enlightened by faith.

When should this correlation between religion and life begin? As early as possible. And here once more Von Bernhardi is not far from the Catholic truth when he writes: "Religious instruction proper ought to begin in the middle standard. Up to that point the religious teacher should be content, from the religious standpoint, to work on the child's imagination and feelings with the simplest ideas of the Deity, but in other respects to endeavor to awaken and encourage the intellectual life, and make it able to grasp loftier conceptions. The national schools," he adds, "stand in total contradiction to this intellectual development."

With younger minds it is the "doing" which leads gradually, with the unfolding of the intelligence, to a deeper and more comprehensive knowledge. It is for this fundamental reason that Catholic schools exist,

where the theory and the practice of religion go hand in hand from the earliest years. Where the latter is limited to the home circle and the Sunday school, we see the baneful consequences unfolding themselves before our eyes: a gradual decay of religion and morality.

True, as the mind develops, the process is largely reversed, and the knowledge made as thorough as possible by frequent explanation; reviewing is also given an important rôle, to impress the truths firmly, indelibly upon the mind. Yet there also the bearing of these doctrines on practical life may never be overlooked.

Of themselves, the children, even when older, do not easily make this application: it must be pointed out to them time and again, and they must be led as frequently as possible to practice what is thus set before their eyes. Anything less than that means one-sided religious development and unsatisfactory, if not deleterious, results in the religious life of a nation.

What may strike us in the foregoing is that those reforms in religious teaching are advocated not only openly, but as a matter of course, in a volume dealing professedly with polities and war. Religion must, after all, have a stronger hold on the hearts and souls of men than emancipated scientists of the day are willing to acknowledge.

When the schools of a nation are thus professedly Christian, the youth of that nation are Christians and the mass of the people can never become total strangers to Christianity. The contrast of such a system with our own public schools need not here be pointed out anew. Our policy of Catholic schools for Catholic children is once more amply justified. However, as a nation, because we were unable to agree on a policy of giving religious instruction to our youth according to our various beliefs, we have done the next worst thing: we have excluded religion completely from their young lives. On the specious

pretext of respecting religious freedom, we have done away with religion.

But, as Father Corcoran points out in *Studies* for December, '14, in sect-ridden Germany, "along with Philosophy and German literature, Religion was taught at the expense of the state by trained teachers, Catholic or Lutheran or Calvinist, or Hebrew, as each scholar required, and it was the leading subject in the official timetable." It is no longer surprising that, under those conditions, religion, far from being something to be apologized for, remains uppermost in the mind of civilian and soldier alike and proves a tower of strength for a nation, when all else, and first of all, the fine-spun theories of atheistical pedagogues crumble to dust at the contact of death.

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AN EDUCATIONAL ANTHOLOGY FROM THE WRITINGS OF ST. CHRYSOSTOM

(Continued)

SOME PRINCIPLES OF GENERAL METHOD

Many principles of general method, practiced by the modern educator, are embodied in the following passages, which have been selected from the writings of this primitive Christian Father: All educational writers of eminence have laid stress on the necessity of preparing the pupils' minds for the new teaching. In the quotation following, St. Chrysostom shows the wisdom of employing this fundamental principle: "Great is shewn to be in all things the gain of humility. Thus it is that we have brought arts to perfection, not by learning them all at once from our teachers; it is thus that we have built cities, putting them together slowly, little by little; it is thus that we maintain our life. And marvel not if the thing has so much power in matters pertaining to this life, when in spiritual things one may find that great is the power of this wisdom. For so the Jews were enabled to be delivered from their idolatry, being led on gently and little by little, and hearing from the first nothing sublime concerning either doctrine or life. So after the coming of Christ, when it was the time for higher doctrines, the Apostles brought over all men without at first uttering anything sublime. And so Christ appears to have spoken to most at the beginning, and so John did now, speaking of Him as of some wonderful man, and darkly introducing high matter."³¹

St. Chrysostom shows his grasp of more than one fundamental principle of method in the following quotation. One that is made emphatic, however, seems to be that, of repeating exactly what the intelligence has mastered. "When children are just brought to their learning, their teachers do not give them many tasks in succession, nor

³¹ Hom. on St. John, p. 253.

do they set them once for all, but they often repeat to them the same short ones, so that what is said may be easily implanted in their minds, and they may not be vexed at the first onset with the quantity, and with finding it hard to remember, and become less active in picking up what is given them, a kind of sluggishness arising from the difficulty. And I, who wish to effect the same with you, and to render your labour easy, take by little and little the food which lies on this Divine table and instil it into your souls.”⁴²

It is worth while to observe that St. Chrysostom appreciates the place of interest and effort in the work of education, and that he points out some means of obtaining both. “Christ also shews the duty of teachers when He says, The kingdom of heaven is like unto a householder, who bringeth forth out of his treasure things new and old.” Matt. XIII, 52.⁴³

Again, “And this is quite a Teacher’s duty, to give his address that variety which is profitable to the hearers.”⁴⁴

“For whatsoever soil the plant stands in, such is the fruit it bears; if in a sandy and salty soil, of like nature is its fruit; if in a sweet and rich one, it is again similar. So the matter of instruction is a sort of fountain.”⁴⁵

“Having spoken of the old man generally, he next draws him also in detail; for this kind of teaching, where we learn by particulars, is more instructive.”⁴⁶

In the words which follow, there are remarks on teaching, which again offer evidence of St. Chrysostom’s wisdom as a teacher, and which seem to illustrate the principle, that truth to be assimilated must be adapted to the needs and capacities of the learner’s mind. “For when I see him writing to the Romans and to the Colossians about the same subjects, and yet not in a like way about

⁴² Hom. on St. John, p. 37.

⁴³ Hom. on I. Tim., p. 106.

⁴⁴ Hom. on Romans, p. 463.

⁴⁵ Hom. on Col., p. 288.

⁴⁶ Hom. on Ephes., p. 252.

the same subjects; but to the former with much condescension, as when he says, Him that is weak in the faith receive, but not to doubtful disputations: for one believeth that he may eat all things, another, who is weak, eateth herbs; Rom. xiv, but to the Colossians he does not write in this way, though about the same things, but with greater boldness of speech: Wherefore if ye be dead with Christ, he says, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not), which all are to perish with the using, not in any honour to the satisfying of the flesh. Col. II, 20. I find another reason for this difference than the time of the transaction. For at the first it was needful to be condescending, but afterwards it became no more so. And in many other places one may find him doing this. Thus both the physician and the teacher are used to do. For neither does the physician treat alike both those who are in the first stage of a disorder and those who are come to the point of having health thenceforward, nor the teacher those children who are beginning to learn and those who want more advanced subjects of instruction.”⁴⁷

Illustrative of the same principle is a quotation from the homilies on St. John: “And this I say, that we may not carelessly pass by what is contained in the Scriptures, but may fully consider the object of the speaker, and the infirmity of the hearers, and many other points in them. For teachers do not say all as they themselves would wish, but generally as the state of their weak (hearers) requires. Wherefore Paul saith, I could not speak unto you as unto spiritual, but as unto carnal: I have fed you with milk, and not with meat (I. Cor. III, 1, 2). He means, “I desired indeed to speak unto you as unto spiritual, but could not,” not because he was unable, but because they were not able so to hear. So, too, St. John desired to teach some great things to his disciples, but

⁴⁷Homilies on Romans; The Argument, p. 4.

they could not yet bear to receive them, and therefore he dwells for the most part on that which is lowlier."⁴⁸

Once more St. Chrysostom elucidates a principle of moral and religious teaching in these words: "In some cases it is necessary to command, in others to teach; if therefore you command in those cases where teaching is required, you will become ridiculous. Again, if you teach where you ought to command, you are exposed to the same reproach. For instance, it is not proper to teach a man not to be wicked, but to command; to forbid it with all authority. Not to profess Judaism, should be a command, but teaching is required, when you would lead men to part with their possessions, to profess virginity, or when you would discourse of faith. Therefore Paul mentions both: Command and teach. When a man uses amulets, or does anything of that kind, knowing it to be wrong, he requires only a command; but he who does it ignorantly, is to be taught his error."⁴⁹

Almost every book on teaching contains a chapter on habits; for the teacher must think of the whole of education as a process of habit formation. St. Chrysostom shows his appreciation of the power and importance of habit in saying: "For great is the power of habit, both in good things and in evil, and when this carries us on, there will be little trouble."⁵⁰

Again, "It is of great use to be in the habit of doing good actions."⁵¹

One final quotation on instruction, in which the facts and methods are so germane to every practical teacher's experience as to need no comment, may be added. "Again, if thou art instructing anyone; speak on the subject at present before thee, otherwise be silent. If the speech be seasoned with salt, should it fall into a soul that is of loose texture, it will brace up its slackness; into one

⁴⁸30 Hom. on St. John, p. 250.

⁴⁹13 Hom. on I. Tim., p. 104.

⁵⁰7 Hom. on II. Tim., p. 224.

⁵¹Ibid., p. 224.

that is harsh, it will smooth its ruggedness. Let it be gracious, and so neither hard, nor yet weak, but let it have both sternness and pleasantness therewith. For if one be immoderately stern, he doth more harm than good; and if he be immoderately complaisant, he giveth more pain than pleasure, so that everywhere there ought to be moderation. Be not downcast, and sour-visaged, for this is offensive; nor yet be wholly relaxed, for this is open to contempt and treading under foot; but, like the bee, culling the virtue of each, of the one its cheerfulness, of the other its gravity, keep clear of the fault. For if a physician dealeth not with all bodies alike, much more ought not a teacher. And yet better will the body bear unsuitable medicines, than the soul language.”⁵²

Two passages selected throw some light on St. Chrysostom’s view of discipline, and are of intrinsic interest to us of a world so different, as we occupy ourselves with the problems and difficulties of rearing children. He regards punishment as a medicine, and this recalls an observation of a great educational writer, whose era is far enough removed from St. Chrysostom’s, Montaigne, who says: “Punishment acts as medicine for children” (*Essais II, XXXI, de la cholère*).

St. Chrysostom says: “And do not add immediately the punishments due to those who give offense, but take his own testimony also, saying, “Thou hast no need to learn these things from me: thou thyself knowest, if anyone offend one of these little ones, how great a penalty is threatened. And thus having sweetened thy speech, and smoothed down his wrath, apply the medicine of thy correction.”⁵³

“For this especially is the part of a teacher, not to be hasty in taking vengeance, but to work a reformation, and ever to be reluctant and slow in his punishments.”⁵⁴

⁵²11 Hom. on Col., p. 311.

⁵³44 Hom. on I. Cor., Part II, p. 626.

⁵⁴21 Hom. on II. Cor., p. 240.

EXHORTATIONS TO PARENTS

In the writings of St. Chrysostom the most lengthy and the most frequent passages bearing on education are addressed to parents. The reason for this is readily understood when one remembers that in the first centuries of the Christian era the early education of children was regarded as essentially the work of the home. A statement of this fact and a beautiful word picture of the educational ideal of Christian parents in the patristic period is given by Kappes in *Lehrbuch der Geschichte der Pädagogik*, Münster in W., 1898.

The matter of the exhortation following is so strikingly applicable to parents of the twentieth century that it is difficult to remember it was addressed to those of the fourth. "In children we have a great charge committed to us. Let us bestow great care upon them, and do everything that the Evil One may not rob us of them. But now our practice is the very reverse of this. We take all care indeed to have our farm in good order, and to commit it to a faithful manager, we look out for it an ass-driver, and muleteer, and bailiff, and a clever accomptant. But we do not look out for what is much more important, for a person to whom we may commit our son as the guardian of his morals, though this is a possession much more valuable than all others. It is for him indeed that we take such care of our estate. We take care of our possessions for our children, but of the children themselves we take no care at all. What an absurdity is this! Form the soul of thy son aright, and all the rest will be added hereafter. If that is not good, he will derive no advantage from his wealth, and if it is formed to goodness he will suffer no harm from poverty. Wouldest thou leave him rich? teach him to be good: for so he will be able to acquire wealth, or if not, he will not fare worse than they who possess it. But if he be wicked, though you leave him boundless wealth, you leave him no one to take care

of it, and you render him worse than those who are reduced to extreme poverty. For poverty is better than riches for those children who are not well-disposed. For it retains them in some degree of virtue even against their will. Whereas money does not suffer those who would be sober to continue so, it leads them away, ruins them, and plunges them into infinite dangers.⁵⁵

If any age ever needed the following admonitions more than St. Chrysostom's did, perhaps it is our own. "God did not give us children for this end, that we should seize the possessions of others. Take care, lest in saying this, thou provoke God. For if thou sayest that thy children are the causes of thy grasping and thine avarice, I fear lest thou be deprived of them. God hath given thee children that they may support thine old age, that they may learn virtue from thee."⁵⁶

"Let us then not consider how to leave our children rich, but how to leave them virtuous. For if they are confident of riches, they will not mind aught besides, in that they have the means of screening the wickedness of their ways in their abundant riches. But if they find themselves devoid of the comfort to be got from that source, they will do all so as by virtue to find themselves abundant consolation for their poverty. Leave them then no riches, that you may leave them virtue."⁵⁷

Another glimpse of St. Chrysostom's general theory is given when he writes: "Wherefore, I exhort you, when we receive children from the nurse, let us not accustom them to old wives' stories, but let them learn from their first youth that there is a Judgment, let it be infix'd in their minds that there is a punishment. This fear being rooted in them produces great good effects. For a soul that has learned from its first youth to be subdued by this expectation, will not soon shake off this fear. But like a horse obedient to the bridle, having the thought

⁵⁵ Hom. on I. Tim., pp. 73, 74.

⁵⁶ Hom. on I. Thess., p. 447.

⁵⁷ Hom. on Romans, p. 109.

of hell seated upon it, walking orderly, it will both speak and utter things profitable, and neither youth nor riches, nor an orphan state, nor any other thing, will be able to injure it, having its reason so firm and able to hold out against everything.”²²

Once more St. Chrysostom dwells on almost the same subject. “On the subject of attention in hearkening it is superfluous to exhort you any more, so quickly have you shewn by your actions the effects of my advice. For your manner of running together, your attentive postures, the thrusting one another in your eagerness to get the inner places, where my voice may more clearly be heard by you, your willingness to retire from the press until this spiritual assembly be dissolved, the clapping of hands, the murmurs of applause; in a word, all things of this kind may be considered proofs of the fervour of your souls, and of your desire to hear. So that on this point it is superfluous to exhort you. One thing, however, it is necessary for us to bid and entreat, that you continue to have the same zeal, and manifest it not here only, but that also when you are at home, you converse man with wife, and father with son, concerning these matters. And say somewhat of yourselves, and require somewhat in return from them; and so all contribute to this excellent banquet.

“For let no one tell me that our children ought not to be occupied with these things; they ought not only to be occupied with them, but to be zealous about them only. And although on account of your infirmity, I do not assert this, nor take them away from their worldly learning, just as I do not draw you either from your civil business; yet of these seven days I claim that you dedicate one to the common Lord of us all. For is it not a strange thing that we should bid our domestic slave for us all their time, and ourselves apportion not even a little of our leisure to God; and this, too, when all our service adds

²² Hom. on II. Thess., p. 478.

nothing to Him (for the Godhead is incapable of want), but turns out to our own advantage! And yet when you take your children into the theaters, you allege neither their mathematical lessons, nor anything of the kind; but if it be required to gain or collect anything spiritual, you call the matter a waste of time. And how shall you not anger God, if you find leisure and assign a season for everything else, and you think it a troublesome and unseasonable thing for your children to take in hand what relates to Him?

“Do not so, brethren, do not so. It is this very age that most of all needs the hearing these things; for from its tenderness it readily stores up what is said; and what children hear is impressed as a seal on the wax of their minds. Besides, it is then that their life begins to incline to vice or virtue; and if from the very gates and portals one lead them away from iniquity, and guide them by the hand to the best road, he will fix them for the time to come in a sort of habit and nature, and they will not, even if they be willing, easily change for the worse, since this force of custom draws them to the performance of good actions. So that we shall see them become more worthy of respect than those who have grown old, and they will be more useful in civil matters, displaying in youth the qualities of the aged.”³

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³ Hom. on St. John, p. 22.

PRIMARY READING

In recent years a great deal of attention has been given in educational circles to the art of teaching reading in the schools. A multitude of new methods have appeared in the field, each one claiming the usual results. But still there is much room and much need of clarifying work in this portion of the field of education. We need here, perhaps more than anywhere else, the application of scientific principles. Much of the work that has been done has been purely empirical and often unilluminated by scientific principles. It is well worth while to consider primary reading in all its phases in the light of the philosophy and the psychology of education.

It is hoped that this matter may be thoroughly discussed in the pages of the REVIEW and the editors hereby extend a cordial invitation to all who are interested in the matter to enter into a free and full discussion of the subject. Moreover, we shall be pleased to answer in these pages all questions pertaining to the subject which our readers or primary teachers may care to ask.

A few months ago Dr. Paul Klapper, Assistant Professor of Education in the College of the City of New York, published a very useful little manual under the title, "Teaching Children to Read," which should be in the hands of every primary teacher.

The titles of the chapters run as follows: The Meaning and the Problems of the Teaching of Reading; Physiology and Hygiene of Reading; The Psychology of Reading; Pedagogy of Reading; The Basic Method of Primary Reading; Special Modern Methods of Primary Reading; The Subject-Matter of Primary Reading; Phonics: The Study of Sound Production; Reading in the Intermediate Grades; The Teaching of a Masterpiece.

In the series of articles on primary reading, which we shall publish in this and subsequent issues of the REVIEW, we shall cover a large portion of the field dealt with by Dr. Klapper and we take this opportunity to acknowledge our indebtedness to his book. The teachers of this subject will find further help in the suggested readings which are given at the close of each chapter.

It has often been said that reading is essentially a problem of thought acquisition. Its main function is "to impart ideas, thoughts, inspirations." Dr. Klapper, in his opening chapter, gives a clear statement of the three main elements of reading: 1. To extract thought. 2. Proper vocalization. 3. Literary appreciation. "As far as the classroom is concerned, reading must discharge certain definite functions. We must consider these before we discuss methodology in reading, for they indicate the goal of all method. Classroom reading must seek to develop first, in each child, the ability to extract thought from the printed page. Since this is essentially the object of reading in after life, it must become the governing aim of the teacher's endeavors. All other aims, such as pronunciation, expression, language, diction, must be subordinated to reading for thought."

We have quoted Dr. Klapper's words. The same thought will be found developed in the "Teachers Manual of Primary Methods."²

"The second function of classroom reading is to develop the ability to properly vocalize, in the words of the author, the thought that was gained; in other words, the ability to read with accurate enunciation, clear articulation and convincing expression. Here is posited a secondary aim of reading, which, however necessary in the classroom, forms no part of the reading of after life. The teacher finds this added function of reading exceedingly vital. Unless the child has proper vocalization, how can

²T. E. Shields, The Catholic Education Press, Washington, D. C., 1912.

she test his ability to recognize symbols, to speak articulately, to utter thought expressively? Through the oral rendition the teacher even learns whether the child has the author's thought and responds to the emotional appeal. But, in after life, the sole function of reading is the acquisition of thought, while proper oral reading is regarded as a delightful accomplishment. In final analysis, reading is a means of gaining thought, while oral reading is a means of expressing thought."

Too much emphasis cannot be laid upon the great central function of reading, which is the acquisition of thought. Many of the methods which we shall have occasion to examine briefly in these pages not only neglect this central function in primary reading, but set up habits of consciousness which are permanently opposed to this function of reading.

We entirely agree with Dr. Klapper's statement of the third function of reading, which is literary appreciation. "But a course of study in reading, the aims of which do not transcend thought acquisition and thought expression, fails in its most vital function. It must strive to develop, in addition, an appreciation for the best in literature. Reading that does not accomplish this end is sterile in those endeavors in which it ought to be most productive. We have left behind the formal conception of education which holds that the school must give only the symbols of knowledge. With such an aim in elementary education, reading is complete that teaches how to gain thought and vocalize it correctly. But the scope of education, even of elementary grade, must be more liberal. It must be cultural and inspirational. No school subject is so well adapted to develop this spirit as reading. It introduces the child to the best thoughts and ideals in the life of the race. Its subject matter, literature, should stimulate the finer emotions, train the imagination and develop the aesthetic sense. A school course in reading which discharges these functions has fulfilled

its *raison d'être*, for it has given the child the most effective instrument for self-culture and character development. This literary ideal should determine the choice of subject-matter from the very first grade. The school primer, whose inspirational appeal is summed up in 'See the black cat!', 'What ails the lock?', must rapidly become a relic of past pedagogical practice."

One might multiply testimony from competent educators in support of their view of the function of reading. We content ourselves with an excerpt from G. Stanley Hall: "The prime object of the reading series should not be the cultivation of the art of reading, nor training to good style, nor grammatical or linguistic drill, important as these are, but the development of a living appreciation of good literature and the habit of reading it, rather than bad literature, for with this end all others are secured."

Before entering upon a detailed study of the various principles and problems involved in teaching a child to read, it will be well to examine the instruments placed in the teacher's hands and learn whether or not they are adequate. It is true that a final judgment on this phase of the question cannot be reached until the whole ground has been covered. Nevertheless, it is evidently useless to enter upon a discussion of the various methods to be employed by the teacher in the primary classroom until we have examined the preliminary questions concerning the proper books to be used and such other physical conditions as may be necessary to the accomplishment of her tasks. Before any of these things are examined we should, of course, safeguard the health of the children. It may seem to the uninitiated like straining after effect to speak of the hygiene of primary reading. Nevertheless, the problem is urgent. It is not necessary to enter into detailed discussion of the structure and functions of the nervous system of the child in order to reach sufficient knowledge to guide the teacher in her work. It is necessary, however, to call the attention of parents and teachers to

some of the grave dangers involved in the process of primary reading. Dr. Klapper, in his chapter on the "Physiology and Hygiene of Reading," gives the clearest and best brief statement of this subject that we have been able to find. Even at the risk of repetition for those who may have this book in their possession, we shall give in his own words the main portion of this chapter.

"An analysis of the processes in oral reading will readily show the teacher that they can be summed up under four heads. It is obvious that the first must be *visual images* of the words in the text. Just as soon as these are formed they call up automatically the second, *auditory images* of these same words. The mind hears the sounds of the words. These auditory images, in their turn, prompt the third, *vocal motor images*. The organs used in sound production seem to be set in motion by an imperative command and the sounds are reproduced. But words have meaning, hence we find, in the fourth place, *ideas and imagery* arising from a central thought process. In the discussion of the physiology of reading we must begin with the first of these problems, viz., the formation of visual images."

A somewhat more extended treatment of this subject will be found in the "Teachers Manual of Primary Methods" already referred to. The statement of the case is so simple and elementary that it might be supposed that every primary teacher would understand it and be guided by it. Nevertheless, there is nothing less common in the primary room than a fecund knowledge of these elementary truths.

In the operation of the eye, many things are not as they seem to the uninitiated. When we read, the eye does not move across the page at a uniform rate as it seems to do. Its movement is in jerks or sweeps. During the moment in which clear visualization is secured the eye is fixed on a definite point in the line. From this it is moved suddenly

to a point further on, etc. The movement of the eye is brought about by a series of muscles and nerves, the operation of which is fatiguing even to the adult, but it is particularly fatiguing to the young child who has not yet learned to operate these muscles in accordance with the demands of the situation.

"The average person reads an ordinary page in two or three minutes. To do this about 150 of these eye movements are necessary. Let us try to move a finger or a hand 150 times in so short a given time and then note carefully the fatigue that is experienced. This gives us an idea of the severe strain to which the eye is subjected continuously. It shows us that the eye is an organ designed primarily for the sight that must be achieved in rudimentary society, yet doing twentieth century work. As the book is brought nearer to the eye, the number of sweeps over each line decreases, and more is caught at a glance, but as the page recedes from the eye the number of sweeps increases. The page, kept at a proper distance from the eye, therefore, makes a greater drain upon the energy of the eye, and the child, instinctively seeking relief, brings the page nearer and nearer, until myopia, 'shortsightedness,' sets in. The teacher must realize how much care must constantly be exercised if the children are to be kept free from eye ailments that follow in the wake of reading and study."

Not only does eye trouble result from ignorance and carelessness in the teaching of primary reading, but many disorders of a grave character may be traced to a similar origin. This matter will receive consideration a little later on. It will be more convenient here to return to Dr. Klapper's presentation of this subject.

"Regularity of Eye Movement Determines Ease in Reading. A second important matter in this connection is the fact that *ease in reading is produced by motor habits of breaking the lines into a given number of regular pauses and moves, each line showing the same num-*

ber of stops and sweeps. Lines on a page should, therefore, be uniform in length and rather short. But a cursory examination of the average popular primer shows that this rule is honored more in the breach than in the observance. Irregular and broken lines seem to be the general law on pages enlivened by pictures. What is the inevitable result? The eye is fatigued by the necessity of readjusting itself to a new set of moves and pauses with each varying set of lines. The sooner one acquires a rhythmical movement the surer is he to read with ease, speed and minimum fatigue."

The reader is requested to compare the First Reading Book of the Catholic Educational Series with the First Book in the other series of readers which are in use in our schools, both with reference to the point developed above and those which are immediately to follow. This book was issued in 1908 at a time when the data on which Dr. Klapper's paper is based was not so fully secured, and yet it will be found that the book meets the requirements in a way that is not met by any other book on the market. The length of line, the regularity, the avoidance of the marginal illustration, the quality of the paper, the size of the type, the extent of the leading, all are in close conformity to the conditions set forth by Dr. Klapper in the chapter from which we are quoting.

"Limited Length of Eye Sweeps. Since this rhythm of movement and periodical pauses causes such eye fatigue, we naturally ask, 'Why not increase the sweep until it includes the whole line?' This is impossible, for the field of vision is naturally very limited. For those who are not aware of how limited it is, a surprise is in store. Let them select any letter or small word on the page and fix the eye upon it, then try to name the surrounding letters or words. In nonsense syllables four letters are usually caught in one sweep while seven is an exceptional number. When the letters form words sixteen to twenty can be caught at once, in reading ordinary prose

four to six words are included in one sweep. The obvious generalization is therefore: the greater the rational association the more we seem to acquire in a limited time, and the fewer are the eye sweeps per line. It is therefore necessary to differentiate between what the eye actually sees and what the mind contributes in all reading. This difference will receive more careful consideration in the next chapter, 'The Psychology of Reading.'

"Importance of the Problem of Optic Fatigue. The teacher must be familiar with these physiological phenomena of eye movement in reading, because any practice which operates counter to the natural movement of the eye causes reading fatigue, and brings with it dangers that are severe and far-reaching. It is a common experience of the nerve specialist to find that optic fatigue most surely becomes general nerve fatigue. Optic fatigue brings in its wake sick headache, dizziness, digestive disturbances, general debility, and irritability. Serious nervous disorders may have their origin in optic fatigue. 'Eye strain is in closest relation to nerve strain . . . we seldom or never have the former without the latter.' When one is physically tired he cannot read. He can listen to music, follow a discussion, and even argue a point, but he turns instinctively from a book. Long reading makes one physically tired because of the constant nervous drain that is involved in this complex of physiological activity and adjustments.

"Causes of Eye Strain and Optic Fatigue. What is there about the process of reading which brings about this severe nervous drain and its resulting optic fatigue? The conditions are many—so many that the child's inattention during a reading lesson whose context is not very interesting should not be regarded as an unpardonable offense. Chief among the factors which produce optic fatigue we may name the following:

"1. In reading much nervous energy is necessary to adjust the eye for near accommodations. The natural

tendency is for the eye to adjust itself to distant vision and give itself over to the round of varied presentations within its range.

"2. In order to get each succeeding phrase of any sentence into the brightest part of the field of vision, the eye moves over the lines by means of the successive sweeps and pauses that were considered. This is the greatest single factor in nervous strain caused by reading.

"3. During reading the eye muscles are not in motion nine-tenths of the time. But, while they are motionless, they are strained, trying to hold the eye in focus, so that each visual grasp of the line will fall on the most sensitive area of the retina. This strained rest is far more fatiguing than ordinary movement.

"4. In the reading position the muscles of the neck are strained to hold the head in proper position. This adjustment, when continued for a protracted period, causes an obvious nervous strain. Brain energy is thus reduced and mental vitality is lowered.

"5. The forward bend of the head produces a blood congestion which aggravates the symptoms just noted in preceding causes.

"6. Prolonged reading periods in ill-lighted rooms, and in seats and at desks that are poorly adapted to the children, cause myopia, which is a constant drain upon neural energy. Myopia is not only an eye deformity, but it is also a progressive disease.

"In the light of the seriousness of the eye strain and the prevalence of its causes, we see the need of books that meet hygienic requirements in print and in arrangement. To continue putting the prevailing books into the hands of children is to court optic fatigue, general nervousness, and myopia. We must, therefore, decide on the hygienic requirements of a book before we consider its pedagogical merits."

We heartily endorse this sentiment. Considerations similar to those enumerated by Dr. Klapper led us to

prepare primary books for the Children in our Catholic schools which would meet these requirements. It is true that many of our schools have failed to recognize this effort to save the eyesight and the health and happiness of the children, no less than to save their intelligence, but progress is being made. Nearly 100,000 children in our Catholic schools are now provided with reading books which are unequaled by the books used in any other schools in the land. Again we invite the readers of this article and all who are interested in the little ones to examine our books in the light of this chapter, and the suggested reading at its close. For those who may not have at hand Dr. Klapper's book, we quote the following pages:

"Hygienic Requirements of Properly Printed Books.

1. *The Size of the Type is the Most Important Single Factor.* There is an unmistakable and an unvarying law for size of type, *viz.*, as the type decreases in size optic fatigue increases. The effects of insufficient illumination are less marked than those of undersized type. Legibility of type is determined by a number of considerations which must be observed by the makers of text-books: (a) the thickness of the vertical stroke, (b) proper spacing between vertical strokes, (c) proper spacing between the lines, (d) clearness of the tops of letters, (e) proper size. The standard for the size of type which had met the approval of most specialists in the hygiene of reading is clearly formulated by Shaw, in his 'School Hygiene' (p. 178). Its requirements . . . follow:

" 'For the first year the size of the type should be at least 2.6 mm. and the width of leading 4.5 mm. . . . For the second and third year, the letters should not be smaller than 2 mm., with a leading of 4mm. . . . For the fourth year the letters should be at least 1.8 mm., with leading of 3.6 mm.' "

In each of the above cases the Catholic Education Series provides a type a little larger than that mentioned

here as the minimum, and in the leading there is a good average compliance.

"2. The Length of the Line is the Factor Next in Importance. Short and uniform lines, measuring between seventy-five and ninety millimeters, are demanded by most expert investigators. Ninety millimeters is most favored." The line in the Catholic Education Series is just ninety millimeters long and there is a remarkable absence of short lines. There are only three or four cases in the entire first year in which the lines are broken to make room for illustrations. Contrary to the prevalent custom, and in conformity to the demands here made, the illustrations practically all extend across the entire page so as to permit even-length lines. Of course it is not possible to have all lines the full width of the page, since we are dealing with short paragraphs sometimes consisting of not more than one or two lines, but it will be found upon examination that our first book conforms more nearly to the requirements set down here than does any other book in the field. A conscious and constant effort was made to secure lines ninety millimeters long.

"3. Books should be small enough to be held in the hand. Books that are large and heavy are usually placed on the desk. The angle of vision is now changed, and the letters, becoming foreshortened, are thus practically reduced in size."

The First Book of the Catholic Education Series weighs eight ounces, the Second Book weighs eleven ounces. A lighter book could be secured if necessary, but these weights fall easily within the requirements. Moreover, if a lighter binding were used it would lack strength, and the same may be said of the paper.

"4. The Character of the Paper is also Very Important. The most legible print is produced by making the strongest contrast between the color of the print and that of the paper. Since black on a white background forms

this contrast in color, only good white paper should be used in the manufacture of school books. Unusual care should be taken to keep out of the school books printed on glossed paper. The cheap paper with a sheen that makes up so many of our school text-books gives a play of light that is most aggravating to the eye. An equally important requirement insists that the paper have a minimum thickness of .075 mm., so that the print on one side will not show on the other."

Again a comparison between the Catholic Education Series and any of the current books in our Catholic schools or public schools will show the superiority that has been attained in the make-up of these books. The paper is more expensive, it is true, but it has a pure dull white color and a thickness which completely prevents off-setting.

"Boards of Education to Standardize Books. In the light of these hygienic demands, how many of the class text-books are up to standard? An examination with the aid of a millimeter measure and a magnifying glass will show the teachers and principals an amazingly low percentage. But books properly printed need not cost appreciably more. Only when Boards of Education have adopted a standard will publishing concerns refrain from continuing the publication of books that rob eyesight and cause an inexcusable nervous drain. Indifference to matters so vital to health and efficiency is unpardonable."

The closing paragraph of Dr. Klapper's chapter is so obviously and poignantly true that it should arouse public opinion to demand the safety of the little ones. It is true that books such as the Catholic Education Series cost more to produce than the type of text-book that is in common use, and this is the reason why publishing houses flood the market with their cheaper books. The Catholic Education Press, however, constitutes a conspicuous exception to the above generalization. It has issued its books in accordance with these standards, even though the

cost is considerably more, without any pressure being brought from the outside, and even in the face of the fact that such excellence in bookmaking is not appreciated by the people whose interests the Catholic Education Press aims to conserve. But the company realizes that pioneer work must be done in this field and that it requires time to educate the public to what is proper. The chief difficulty in the field is that those who have charge of purchasing supplies are frequently profoundly ignorant of the dangers to the little ones involved in the careless bookmaking which has invaded the field. It is to be hoped that a better day is near at hand, and in our judgment Dr. Klapper's admirable book, "Teaching Children to Read," will do much towards bringing this about.

THOMAS EDWARD SHIELDS

DISCUSSION

THE PARTING OF THE WAYS

There are in this great republic two systems of education differing essentially from each other in aim. The aim in the public school system and the means for its attainment are to be found exclusively in the natural, whereas the Catholic school system finds its aim and its resources both in the natural and in the supernatural. It never loses sight for a single day of the child's ultimate aim. With this supernatural structure resting upon a natural foundation, the child is best fitted to come into the possession of its five-fold spiritual inheritance. It is this goal that justifies the sacrifice of money made by our Catholics and the sacrifice of home, parents and all possibility of brilliant prospects of earthly greatness made by our heroic, self-sacrificing religious, both men and women.

The element of religion was a strong factor in the first schools of this country. In 1849 Horace Mann, the father of the American public school system, a short-sighted but well-meaning man, eliminated the teaching of religion from the public schools and thus rang the funeral knell of Protestantism in this country.

Horace Mann, in order to obtain State aid, affected a compromise by which he shifted the teaching of religion from the school to the church and the home, thus violating a great fundamental principle of education, viz., the correlation of all branches of learning. This compromise, accepted with reluctance on account of the difficulties of the case, has now become the ideal of the public school system in the United States.

The public school system requires that all secular subjects in the curriculum of the elementary, secondary and higher schools be taught properly and by competent teachers. Having secured this, its duty is absolved. The

aim of the Catholic school, on the contrary, is at least three-fold. Like the public school, it demands that the secular branches be taught by competent teachers, and, unlike the public schools, it insists that the elements of religion enter in as an essential factor in the work of education from the day of the child's entrance into the first primary grade to the day when the final word has been said in his education in the University. Then, too, it insists that these two elements be so closely united that the fibre of religion shall enter into the very web of the cloth. It demands that secular and religious truths be blended as intimately in the child's consciousness as oxygen and hydrogen are in the composition of water. In this way natural truths are clarified and lifted up by Divine grace and rendered functional in the life of the child.

There is nothing more striking in literature than Our Lord's method of blending the natural with the supernatural in his teaching. This may be seen in any of his parables, such as "Consider the lilies of the field, how they grow, they labour not, neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these." In all of these parables the beginning is made with the natural from which the transition is easy and secure to the supernatural.

The Catholic Church maintains that religion must enter into the formative period of the child's life. Psychology demands sensory training because all raw material is brought to the intellect through the avenues of the senses. Applied psychology combines the religious element and the secular element as has been ideally accomplished in the Catholic Education Series of readers: If the underlying principles of these readers were understood by our Catholic Sisherhoods, they would be used in every school in the country that is taught by Sisters.

As a preparation for the important work of teaching, the Notivitates of our Religious Orders are the greatest

normal schools in the country. The young aspirant entering the novitiate with a strong foundation of Faith, Hope and Charity is still further equipped for her sacred office as teacher by her vows of poverty, chastity and obedience. Who is better qualified to teach the children obedience to the law of the State than the Sister who has been exercised in the virtue of intelligent obedience during the days of her novitiate and during all the days that follow? Who is better fitted than she to teach her pupils that private interests must give way to the public good wherever there is conflict between the two? In her life the body is kept in constant subjection to the spirit. She thus presents a concrete embodiment of the ideal of pure living. Her work of forming the child's character is still further facilitated by the crucifix and the religious decorations of the classroom. Even the habit that clothes the teacher who is consecrated to God is a means of developing the Christian character of the children, reminding them as it does of sacrifice and a life of devotion to high ideals.

Nature and the realm of grace are both conquered by obedience: if we violate nature's law retribution is swift and sure and our Lord Himself says, "The obedient man shall speak of victory." The Catholic teacher impresses her children with the fact that it is the strong man that is obedient to law. Strong men fight to the point where a decision is given, and then because they are strong they accept and abide by the decision. The Church stands for authority and the Catholic school teaches every child who crosses its portals that security and safety are to be found in obedience to this divinely constituted authority.

The Catholic teacher trains the children to faith, which is not conviction but belief in things unseen: without the element of the will there is no faith. The Catholic teacher has it in her power to lay this foundation deep and broad. For the purpose of illustrating the difference between the

methods to be employed in the Catholic school and the method which is required by law in the public school, we may take the presentation of the following lesson in nature study.

The schoolroom window boxes will soon have their measure of beans, peas and various seeds planted by the children who will watch the different stages of germination. The better to study the phenomena of growth and development, some seeds are planted in fruit jars on damp blotting paper. In this way the children get a clear idea of how the roots are formed, how they branch and grow root hairs which absorb water from the earth or the blotting paper. The children will be led to notice how the little brown coats in which the seeds have slept all winter first become wrinkled, then smooth, and then fall off the seed babies altogether: how the little root foot appears and insists upon growing down into the earth, and how when inverted and pinned back the radical will still in the course of a few hours bend downward. They will observe that the stem bearing two little green leaves pushes its way out and up from the cotyledons of the bean and resists even to distortion any attempts to make it grow down into the earth instead of up into the sunlight and air. They will observe how the plant always comes up with the part of the stem below the cotyledons arched to form a wedge, by which it pushes apart the soil, even at times lifting large pieces of earth. The keen eyes of the children will note how the arched stem straightens when its preliminary work is done and lifts the two cotyledons upwards: then the delicate plumule with its protected leaves grows out from its shelter, turns green by exposure to the sun and begins to unfold. By way of further instruction, the teacher calls attention to the retarded growth of some plants which have been deprived of fresh air, water and sunshine.

By this time the children have become thoroughly interested, have planted seeds at home, have understood by

analogy the value of bathing, good food, fresh air and sunlight. The aesthetic taste, too, has been awakened and on the whole the public school teacher has finised her lesson in nature study.

So far the Catholic school teacher has kept apace, but she has yet a far more important part of the lesson to impart, the part that will educate for eternity. Herein lies her great opportunity. She continues in some such way as the following: Children, you love the dear little plants and flowers that have come to you, brightening your schoolroom and your homes with their pretty faces and fresh green clothes. You have observed how some of them withered and died when deprived of water and pure air, how crooked and unlovely those flowers were that were planted in an inverted position. Now, each one of you is a beautiful plant in the home of your fathers and mothers who love you far more than you love the sweet peas that bloom so prettily in the window and the garden. When you are disobedient to father and mother you are like the little crooked flower. When you commit sin or are in bad company your soul will grow weak and sick like the little plant that was in an unwholesome atmosphere, deprived of the sun and the pure air. When you go to confession, your sins are washed from your soul like the dust from the leaves of the plants by the gentle rain falling upon them. Prayer and the Sacraments strengthen your soul and enable you to avoid the dark corners, pitfalls and dangerous places in life, and secure for you a place in God's garden for ever and ever.

In this or in some similar way the Catholic teacher daily plants her spiritual germinal truths with the natural truths. They are elaborated in the child's mind, correlated and rendered fecund in the act of expression. The child trained along such lines will, by the law of association, recall in after years the little lesson in nature study and the ethical lesson, both of which made such a lasting impression on his plastic young mind. This, with love

for the teacher who was dear to the little child, may supply the strength of will needed to save him in a moment of pressing temptation.

The inheritance of Christ, Grace and the Sacraments are the forces which the Catholic teacher uses to mold the child's ideal. Love is the open door through which she can lead these dear little souls, each one of which cost the blood of our crucified Lord. She coordinates all her teaching with a great throbbing, vitalizing principle of parentage which the unfolding of the child's mind reveals. The Catholic teacher then must be a pilot on the sea of life, acting under the direction of Jesus Christ, always steering toward the *terminus ad quem*. When the port will have been reached, she will hear from her Heavenly Spouse the consoling words: "Because you have done it to the least of these you have done it unto me. Enter thou into the joy of the Lord."

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CURIOSITY

Curiosity is the natural, spontaneous tendency on the part of an individual to satisfy himself about certain things, which he has perhaps seen, but only in an obscure manner, or about which he has heard just enough to arouse a desire for further, deeper or more detailed study of the object or subject in question.

Curiosity, being an instinct, is a *natural* tendency; that is, it is inborn in the child. It is latent at birth, but soon makes its appearance. Just when it appears varies in each individual case. Tiedemann believed that curiosity was developed in his son in his second month, while Perez saw evidences of curiosity almost from the beginning, and at the age of three months the child stretched out his hand at everything within its reach. However, it

is certain that it asserts its power from about the middle of the first year, and continues to manifest itself in the child by his desire to see, to touch or to taste everything within his reach. This tendency shows itself more and more especially after the child can talk and walk.

At first curiosity is a purely sensuous impulse—a desire for new sensations—but later when the intellect comes into play it is transformed into a pure desire *to know*. Being a desire to know, curiosity is one of the most powerful factors in the child's development. It lies at the base of intellectual life. Without it there would be no intelligence, because in the absence of a desire to know, to investigate, to experiment, we have nothing to take its place except coercion.

Bearing in mind the important part which curiosity plays in the development of the child and the poor substitute we have to take its place if it be absent, the necessity of uplifting and of training curiosity seems obvious. Then, too, curiosity is a gift from God and being such no one has a right to diminish or injure it in any way.

It is curiosity which prompts the many questions which the child puts to his elders; questions which are often embarrassing. What then should be done? Should the child be silenced and told not to ask questions, or should the person consulted give the answer which the question aroused in his own mind?

The child should not be silenced, on the contrary he should be encouraged, neither is the question to be answered as it is in the adult's mind, but as it is in the child's mind. One of the principal things to consider in answering questions is the questioner's aspect.

This principle may also be applied in answering impertinent questions. One does not violate the law of truth by giving absurd answers to questions put by persons who have no right to ask them. The law of truth does not oblige one to expose one's private affairs to the public. Our personality is something sacred; it is a

sanctuary between us and God which no one dare violate and the doors of which should ever remain closed.

From a pedagogical point of view the questioner's aspect is of tremendous importance. The child's mental content and the adult's mental content are vastly different. The question may mean much more to the mother or the father than it does to the child and if either were to answer it as it existed in his or her mind, he or she would be doing the child a great injury by giving it premature knowledge. The child's question is usually superficial—consequently our answer need not go below the surface of things.

Since curiosity is such a great aid to the intellect, let us give it more attention than we have in the past, let us not injure it in any way but with the help of Divine Grace, train it to seek ever after truth, to be eager and anxious to discover new truths, not depending wholly, however, upon its own resources but ever subject to the guidance of the Holy Spirit.

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ORIENTATION IN THE PRIMARY ROOM

The procedure in our educational methods must be from the known to the unknown, from the concrete to the abstract, from the old to the new and from the general to the particular.

The teacher's first endeavor should be to discover the content of the child's mind, and her first effort should be to learn what he knows, in order that she may ascertain where to begin. It is the duty of the teacher to look at a thing as it is in the mind of the child. She can impart an idea to him only in so far as the raw materials already exist in his mind. Even elementary things or ideas are perceived very slowly and with difficulty by young children. When an idea which has no significance for him is presented to the child, he rejects

it, for it has no relation with the ideas already in his mind. Only in so far as he can interpret new ideas by those already in the mind do they convey any meaning to him.

Our first attitude then toward the child is to find the content of his mind. If one were to attempt to give something entirely new to the child, it would be a mere memory load and certainly would be injurious to him. The teacher who would try to give something entirely new to the pupil, would not only fail in her duty toward the child, but would at the same time do an injustice to him. Let us find something the child knows, something that is not entirely unfamiliar to him. Why not give him something he can do, and why not give him work in which he may succeed? It is true that some effort on the part of the child should be expected, but we should not demand heroic efforts.

It is not sufficient that the knowledge we impart to the child be correlated to what is already in his mind, it must also be made fecund, and in order that it may become so it must be presented at an opportune time. Knowledge given to the child must be made vital; mere understanding will not suffice.

No thought may be called vital until it has found its legitimate expression. This is the all-important thing and must be remembered in the teaching of all branches. The expression must come from feeling, emotion and imagination; it must come from within, just as every living thing grows or develops from within. The cultivation of expression does not result merely in a better power of expression; it also has a great mental value, for when an idea is expressed it always assumes new clearness and wider relations. To accumulate knowledge without giving it expression results in a mere memory load, and does not become functional either in acquiring more knowledge or in the shaping of a Christian character, which is the ultimate aim and end of education.

A true religious teacher will strive not only to form good Christian men and women, but she will do all that is in her power to prepare the children in such a way for this life that they will be able to work out their own salvation. A good religious teacher continually has before her mind the Divine Model, Jesus, and constantly has before her the true saying, "What will all knowledge profit a man if he does not save his immortal soul?"

Sr. ALEXANDER, O. S. F.

Milwaukee, Wis.

EDUCATIONAL NOTES

TEACHING TO TEACH

Teaching, theoretical and actual, is the most ancient and honorable profession, but professionally it is the latest if not the least of the professions.

Patriarch and Seer, Prophet and Priest were noble teachers, and the greatest, grandest, holiest of them has always been known as The Great Teacher, teacher of noblest truths in simplest ways by commonest means. Through the ages, history and literature, philosophy and science have been handed to the next generation by teachers.

Nevertheless, it is but seventy-five years since the first attempt was made in the New World to teach anyone how to teach, and it was then merely the art of teaching children. It is scarcely a quarter of a century since anyone acknowledged that secondary teachers could learn anything from anybody anywhere about teaching, and not until within half a year has it even been hinted that any professor in college or university had any need of knowing how to teach. In November last in one college the president modestly suggested that it might be well for the "junior" professor to spend an hour a week with the dean of the college of education. Just the "junior" professor! . . .

One thing that school—all normal schools—did for the students, they made us believe that teaching was the holiest calling on earth. They kindled sacred fires on those altars. They did not learn much, nor did they learn that little scientifically, but they did learn what they learned so as to make their pupils want to know it. These normal school students were held down to the closest, keenest, most intense search after knowledge that they might know and hold it for time and eternity. They were made to feel that the attaining of knowledge is a mighty

power. They were aglow with the fervor of learning, craving a chance to set pupils alearning. These students did not learn any big things, but it was a big thing to learn anything. To them, learning as they learned was a revelation. These students had visions—not dreams, never nightmares—genuine visions.

It is not to be wondered at that old-fashioned folk who had taught in the old-fashioned way, in a dry-as-dust way, who threshed knowledge into boys and strapped discipline onto them, thought that "normalities" had gone stark mad.

Those were trying times for those who believed that it was possible to teach anybody to teach, but for the last forty years the normal schools have come to be as near the heart of all people as was ever the Little Red Schoolhouse. This places a new responsibility upon leaders in the normal schools. Normal schools must retain their professional inspiration. This is the one characteristic which they have never lost, which they must never lose. In the normal school for seventy-five years there has never been anything quite so noble in life as teaching. Scholarship merely for scholarship's sake has never been idolized, must never be idolized. The normal school has always inspired its students to have a relish for teaching.

Scholarship is the easiest thing in the world for one who is inclined to be scholarly and has time to devote to it. It is fundamentally traditional, artificial, venerable, often archaic.

If normal schools have sometimes had too little respect for scholarly attainment, they have always escaped being crumbling ruins of ancestral temples of learning. Their troubles have come from adolescence and not from hardening of the arteries.

A quarter of a century ago the normal schools began to infuse broader scholarship into their faculties, to require more scholarship of those who entered for professional

study, and higher scholarship for graduates, but it has always meant modern scholarship.

No university department of education has attained any prominence or had any appreciable prosperity that has not attracted teachers of normal schools. A department of education in a university that specialized on educating teachers for secondary schools has never signified anything professionally or educationally. . . .

Like a call out of the heavens came the universal demand for trained elementary teachers. Scarcely a normal school from Fort Kent to Bellingham, from Rock Hill to San Diego is able to supply the demand for its graduates; scarcely a school official is now reconciled to taking an inexperienced elementary or rural teacher who has not a normal school education.

There is fast approaching an equally insistent demand for professionally trained teachers for high schools. The day is not far distant when a graduate without professional training will be a hopeless drug on the teacher-market. The mere recommendation of a university professor as to the superb equipment of a student in his department will soon be of about as much worth to a candidate for a position in a high school as an old woman's remedy in a medical dispensary.

Skill in teaching is never determined by what one knows, but by what one can do with what one knows, for if one knows so much that he knows not how to sympathize with one who knows little, then he knows so much that he knows not how to quicken the mind of one who knows so little that he knows not how to appreciate what his teacher knows and wants him to know.

No one can teach who worships scholarship rather than the acquiring of scholarship. It is impossible for one to teach whose whole ambition is to know everything knowable about some one thing. A "wharf-rat" with a bent pin will catch more fish than a man whose whole aim in fishing is to have all sorts of tackle and all kinds of

bait, more interested in what he shows the fish than in what the fish shows him.

The humblest normal school graduate with a passion for seeing children learn what they can learn that they need to learn, that they love to learn, that they can use when they learn it, is worth a hundred times as much in the schoolroom as a standardized scholar who has no interest in the efforts of any child who has not a taste for his peculiar brand of scholarship.

A quack is one who claims that he has a nostrum that will surely cure every case of some incurable disease. There are no quacks in medicine comparable with a quack in scholarship.

The art of teaching is the art of inspiring one to desire to learn, then directing the inspired learner how to learn. There is no teaching of a subject. It is as impossible as to breathe life into a statue or to infuse blood into the arteries of a manikin. . . .

A department of education must have the same zeal and devotion to teaching that normal schools have. Without it, they are artificial to the end of the limit.

The department of education must be as highly respected and as sympathetically appreciated in the college or university as is the school of law or medicine. In the university itself it must be as highly esteemed by every member of the faculty as is the school of law or medicine. . . .

Teaching is the highest of arts because it deals with human nature every minute, with complex, complicated human nature, with frolicsome human nature.

Teaching is the most patriotic phase of public service because it literally decides the aim, develops the relish, directs the learning of all children of all people.

Teaching to teach today means infinitely more than it ever did before, and university scholarship that is content to be artificially standardized is scandalously if not criminally lacking in a sense of educational responsibility. . . .

Teaching to teach is surely the most majestic conception of education, the most brilliant of arts, the most profound of the sciences.

Teaching to teach is not teaching facts, rules, philosophies, but it is teaching other minds, wholly unlike your mind, to teach still other minds unlike their minds.

Teaching to teach is a wireless message shot out into space and time and its value is wholly dependent upon giving the message the vibration to which every receiver keyed to that vibration will respond.

Teaching to teach is sunshine sent to seed and bulb buried in the dark cold soil. The sun's rays lose their light the minute they are lost in the cold earth, but they scatter their warmth all through the soil that acts as swaddling clothes to seed or bulb and robbed of their light serve as mid-wife to a new-born plant.

Teaching to teach is training students to attend the new birth of noble inspirations of children yet unborn.

Teaching to teach is sending a ray of transparent sunlight through a prism throwing out a ribbon of light with all the colors, hues, and tints of the spectrum.

Teaching to teach is training students to transform clouds as yet unformed into rainbows undreamed of.

Teaching to teach is inspiring students to learn how to so believe in any child or youth as to forget the rustling husk, the hard shell, the coarse exterior, while warming into life through sympathy and love the germ that can silently open a nut that only a mighty blow can crack.

Teaching to teach is giving the art of learning every combination that will throw back all bolts that lock the mind and heart from the knowledge and love that are seeking entrance.

Finally, teaching to teach is teaching how to open the eyes of the blind, unstopp the ears of the deaf, and loosen the tongue of the dumb.

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SUGGESTIONS AS TO AIM AND METHODS IN THE PARENT-TEACHER ASSOCIATIONS³

As the demand for courses in vocational education in our public schools rests upon the basic idea of restoring to the boy and girl that opportunity for development which in earlier days was offered by the natural conditions of home environment, so the movement to establish Parent-Teacher Associations in the public school is based upon the recognized need of bringing back the old relation of school and home—that relation which existed in the days of the Little Red Schoolhouse, which made it possible even with the poverty of a three R's curriculum and the many other lacks and drawbacks of the time, to produce men as perfectly educated, in the truest sense of the term, as have ever been given to the world through the medium of even the last word in university education. The estrangement of the two institutions which are devoted most exclusively and continuously to the education of the young has come to be recognized as a handicap to the efficiency of both and today the best teachers are realizing the need of that personal knowledge of the child as an individual, his tendencies, his temperament, his environment, that only the parents can bring to them, while many parents also are beginning to understand that school conditions so materially affect both the physical and the character development of their children as to render ignorance of those conditions a serious oversight.

Such matters as sanitation; fresh air; school beautifying, indoor and out; play and playgrounds; the social life of the children and so on, have, therefore, now as keen an interest for the home as for the school, and that most important item of all, the personality of the teacher, receives careful consideration from the parents if not (yet) by the examining board.

³Reprinted with permission from *School and Home Education*, February, 1915.

All this is true of some teachers and some parents, it is not yet, of course, a universal attitude. There are still plenty of the old-time parents unloading their responsibilities upon the school until nothing remains for them but to feed, clothe and shelter their young, and bewailing the inefficiency of an institution which has not yet succeeded in relieving them further. And there are still also many of those teachers petrified in the profession who eat, sleep and think in terms of the schoolroom—who do not for an instant concede an educational possibility outside the school, and whose god is "Uniformity." Of these parents and teachers some will eventually become inoculated with the germ of the new idea, and some will die and leave clear the space now filled by their obstructing presence. We may leave them to time and proceed to consider the case of the enlightened who are always first to fall in line with an onward movement. What can a parent-teacher association do? What must a parent-teacher association be in order to justify the expenditure of time and effort which are needed to make it a success?

First: It must furnish an opportunity for acquaintance and friendship between teachers and parents, and in order that it may do so, there must be time for introductions and conversation. A cup of tea, or coffee, or a glass of lemonade with a cake or wafer, acts as a lubricant to the social wheels, and may be served with slight expense and little trouble. The approval and interest of the larger boys and girls may often be enlisted by allowing them to do the serving, which should be done at the opening of an afternoon or the closing of an evening meeting.

Second: It must include in its membership both parents and teachers, and since the name is not Mother-Teacher but Parent-Teacher Association, every effort should be made to induce the attendance of fathers as well as mothers and teachers. This can be done more readily 'han is often supposed. Fathers are not without

interest in what concerns their children, but they have a horror of those "programs" the mothers dote upon. Cut down the "business" to its lowest terms, remove all unnecessary frills, select a subject for the meeting which definitely relates to the well-being of school or home or child, follow a brief presentation of the subject with discussion in which the fathers have an even chance, close the meeting early enough to allow the tired man his usual amount of rest in preparation for his next day's work, and you will have no difficulty in getting out the fathers. The meeting must be held in the evening, of course, and perhaps there is one thing more: It might be well to have a man preside. He probably will not do it any better than a woman would, and he certainly cannot attend as faithfully to the preliminary and between-meetings work, but any meeting presided over by a woman is, to a man's thinking, a "woman's club," a place where he feels ill at ease, and which he certainly will not attend nor become a part of. If a woman is elected president of the association let her serve by all means at the afternoon meetings and in the various duties attaching to the office, but let her also secure for each evening meeting a man who will assume the chair and conduct the program. If a man is elected president, then it is desirable to have a woman vice-president in order that she may attend to all the things the president will forget. She won't mind; women are used to managing men that way, and it is well worth all the trouble it costs, since the presence and the interest of the fathers is an absolute essential to an ideal Parent-Teacher Association.

Third: It must, if possible, hold its meetings in the school building. There are two reasons for this, the first being that the school is the only place where all have an equal right and an equal interest; the second, that in that way the parents become acquainted with the condition of the building and are stirred to an appreciation of what is

good and an effort to improve what is bad or secure what is lacking.

Fourth: Its programs must bear upon the welfare of children as affected by home or school or community conditions. They should be simple, direct and short, and should always close with discussion by members. Wherever possible, the way in which the home may cooperate with the school or the school with the home to secure a desired result should be pointed out.

Fifth: It must demonstrate early in its existence a feeling of mutual understanding and confidence and a desire for mutual service on the part of both parents and teachers. It will inevitably do this if its programs are rightly selected and conducted.

Sixth: It must be made to include all types of the parents of the community and constantly greater numbers of them. There is no recipe for this. It is a different problem for each community, but it can always be worked out.

Seventh: It must recognize parents and teachers as having equal interests and equal power in the association; neither should preponderate, they should share and share alike.

Now as to some of the things it must *not* be: It must *not* be a place to air grievances; only the parties immediately concerned should be troubled with those. It must *not* be an entertainment course; it is intended to interest, but not to furnish amusement. It must *not* be allowed to resolve itself into cliques; its greatest usefulness is through democratic spirit. It must *not* add to the cares and obligations of the already over-worked teachers; the *work* should be assumed by the parents.

The greatest need of the day is better homes and the greatest value of the Parent-Teacher Association is that it provides opportunity for raising the ideals of the home.

MRS. ORVILLE T. BRIGHT.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Catholic University of America will celebrate on Thursday, April 15, the Twenty-fifth Anniversary of the opening of its doors to students. The exact date of the opening was November 13, 1889, when four professors and thirty-seven theological students began the academic career of the new University. Today, the teaching staff numbers about eighty, and in all the branches of its activities the University gives instruction to over thirteen hundred students. Twenty-five years ago it began with Divinity Hall; at present the University edifices are seven in number, the newer ones, McMahon Hall, Gibbons Memorial Hall, Graduate Hall, and the Martin Maloney Chemical Laboratory are among the finest in the country.

The University site in Washington covers eighty-nine acres, adjacent to the National Soldiers' Home, and paralleled on its entire length by the Baltimore and Ohio Railroad.

The novitiates of seven religious Communities: the Dominicans, the Franciscans, the Paulists, the Marists, the Sulpicians, the Holy Cross Fathers and the Apostolic Mission House have been built around the University. The original edifice of Divinity Hall has developed into fifteen stately buildings that scarcely suffice to shelter the ever-growing activities of the University.

The exercises of the celebration will open at 10 a. m. in St. Patrick's Church, Washington, there being now no religious edifice on the campus of the University capable of meeting the demands of the Celebration, but through the generosity of the Catholic women of the United States this want promises to be supplied by the building of the National Shrine of the Immaculate Conception as the University church. The three American Cardinals will honor the event with their presence, this being the first time that they have assisted simultaneously in a great ceremony in this country. Cardinal Farley, of New York, will celebrate the Pontifical Mass. Cardinal Gibbons, of Baltimore, Chancellor of the University, will preach the sermon. Cardinal O'Connell, of Boston, will deliver the opening discourse at the academic exercises. The Apostolic Dele-

gate, Archbishop Bonzano, is expected to conclude the academic exercises with Benediction.

The academic exercises will take place at 3 p. m. in the New National Theater, and Cardinal Gibbons will preside. Honorary degrees will be conferred on a number of distinguished Catholic laymen. President G. Stanley Hall, of Clarke University, Worcester, Mass., will represent the Association of American Universities on the program, while Very Rev. John Cavanaugh, C. S. C., President of Notre Dame University, will speak in the name of the Catholic institutions of learning.

The Alumni will hold their reunion and banquet on the evening of the 15th of April in the New Dining Hall of the University, and the two following days will be devoted to welcoming to the University delegates of other institutions of learning, and all friends and visitors.

Invitations have been sent to the entire Hierarchy of the United States, to many distinguished clergymen, to the entire body of the Alumni, and to the benefactors and friends of the University. The responses already received insure a very large attendance at all the exercises of the Celebration.

CATHOLIC UNIVERSITY NOTES

Monday, March 1, saw the fourth annual debating contest for the Rector's prize, open to members of the Shahan Debating Society. The spacious assembly room of McMahon Hall was crowded to its fullest capacity by an enthusiastic audience, which clearly testified to the popularity of the annual debates. The subject of the discussion was, "Resolved: That a Federal prohibition law should be enacted, constitutionality waived." The speakers who were selected after a series of elimination contests in the society were Messrs. Michael Luddy, John S. Derham, and James J. Gallagher for the affirmative; and Messrs. John M. Russell, Edward P. Somers, and George F. Blewett, for the negative. The presiding officer of the debate was Mr. Thomas F. Stone, President of the Society, and the judges were the Honorable Hannis Taylor, Former Ambassador to Spain; the Right Rev. Monsignor William T. Russell, pastor of St. Patrick's Church, Washington, D. C.; and the Honorable John E. Laskey, United States Attorney for the District of

Columbia. The Catholic University Orchestra, under the direction of Rev. Dr. Kelly, rendered a pleasing musical program. Mr. John W. Crolly offered some excellent vocal selections. The debate was considered by many as the best in the history of the Shahan Debating Society, and while the negative side was declared by the judges to have the decision, the affirmative was highly commended for its performance.

Mr. Ralph Hamilton recently delivered in the assembly room of McMahon Hall one of his interesting lectures on "See America First." The lecture has proved a favorite in the high schools and academies of the city of Washington.

Gratifying progress is noted in connection with the proposed Shrine in honor of the Immaculate Conception to be built on the University grounds by the National Organization of Catholic Women. During the month of February a clay model of the Shrine was exhibited in New York City. This model has since been forwarded to the Panama-Pacific Exposition at San Francisco. A large sum has been realized for the building fund by the women of the New York branch of the organization.

Dr. Charles H. McCarthy, Professor of American History, gave an interesting lecture to the graduate students on February 15 in Graduate Hall. His subject was "The Relation of Literature to History."

The Sunday sermons to the graduate students during February and March were delivered by the Reverend Doctors Aiken and Shanahan, of the University. A special novena was held in preparation for the Feast of St. Joseph, March 19.

MARYLAND FEDERATION OF CATHOLIC ALUMNÆ

The organization convention of the Maryland Federation of Catholic Alumnae opened in Baltimore Saturday, February 20. The sessions were held in the Hotel Belvedere and under the chairmanship of Mrs. Frank P. Scrivener, Governor of the Maryland Federation. At least 250 representatives of Catholic Alumni Associations of the Archdiocese of Baltimore attended, among whom were delegates from Visitation Institute of Notre Dame, Mount De Sales, St. John's High School, Notre Dame College of Maryland; Mount St. Agnes College, St. Martin's High School, St. Catherine's Normal Institute, of Baltimore;

St. Joseph's College, Emmitsburg; Academy of the Visitation, Frederick; Convent of the Visitation, the Immaculata Seminary, and Trinity College, Washington, D. C.

Mrs. Scrivener in her opening address made the pleasing announcement that the two founders of the International Federation of Catholic Alumnae had come to the convention and would address the ladies. Miss Clare I. Cogan, President, was then introduced. Miss Cogan, who is a graduate of St. Joseph's College, Emmitsburg, Md., paid a glowing tribute to the Catholicity of Maryland, after which she outlined a plan of educational extension work which she suggested that the Maryland Federation adopt. She showed the number of college centers and the availability of professors for the work in Maryland. At the close of her address Miss Cogan received an armful of American Beauty roses presented by the Alumnae Associations of Maryland. Mrs. Scrivener then introduced Mrs. James J. Sheeran, of Brooklyn, also a graduate of St. Joseph's College, Emmitsburg, Md., Chairman of the Permanent Organization Committee of the International Federation of Catholic Alumnae. She spoke as follows:

It is indeed a pleasure to discuss with the ladies of Maryland a few points in Federation work.

First, let me assure you that in our planning we had no thought of interfering with the management of the schools. This is a Federation of Alumnae Associations. Nor have we any notion of encroaching upon the individual freedom and traditions of the various organizations which you represent. Our direct object is to provide a means of communication that one Association may help another to common success in achievement. Until our recent convention in New York there was no list of Alumnae Associations. There was no way of reaching the officers directly. We had to depend upon the courtesy of the Sister in charge of the mail to forward our circulars. In the Year-Book which we plan to issue, clergy and laity will be provided with all the statistics we can gather which refer to our colleges and academies and their respective Alumnae Associations.

And a second point on which we lay great stress is the fact that while we hope to encourage the social side of our Alumnae Associations, we, as Catholics, feel that we must have no false standards in our social relations. The charity that is born of religion makes no favorites because of social standing. No matter where our Alma Mater, no matter what order of

Religious instructed us, we meet on the common ground of *Catholic Higher Education*. This is the call that bids every Alumnae Association to join and to lend the force of its numbers to a general recognition of the work of our educators. We must become a proof that there is an immense body of Catholic women who have received the benefit of higher education. Do not ask, "What will the International Federation do for our individual Alumnae Association?" but rather, "In what may our organization strengthen and support the rest?" Those of you who read the Catholic Press do not have to be told why Catholics of to-day must stand together. In the world of business it is results that count and we can do very little until our organization is large enough to demand consideration.

Therefore, we want every Association in the Archdiocese of Baltimore to be a charter member with equal opportunity to assist in the management of the State Federation, and to honor His Eminence, Cardinal Gibbons, by seconding his approval. This is Maryland's opportunity to lead all States for you are first in the initiation of the International project; first in State Federation; and if you are first to reach 100 per cent. in registration there is no State or province can ever reach the high standard of this "Land of Sanctuary."

The delegates were then invited to begin discussion and great interest was taken in points of eligibility, object, aims, etc. During the course of an interesting debate Miss Cecile Lorenzo, Governor of the New York Federation, arrived, and after a hearty welcome was invited to speak. Miss Lorenzo, who is an Alumna of New Rochelle College, expressed the hope that when she calls the convention for the New York State Federation that she will have half the attendance of the Baltimore meeting.

The session was closed by the Chairman with an invitation to all to attend the Sunday afternoon reception.

The Sisters of Mount St. Agnes College, Mount Washington, entertained at luncheon on Sunday Miss Clare I. Cogan, President of the International Federation; Miss Cecile Lorenzo, Governor of New York Federation; Mrs. Frank P. Scrivener, Governor of Maryland Federation; Mrs. James J. Sheeran, Chairman of the Permanent Organization Committee; Mrs. Robert L. Paul, Regent of the Baltimore Chapter of the Alumnae Association of St. Joseph's College, Emmitsburg, and Miss Nell Byrne, of New York.

On Sunday, at 3.30 p. m., a reception was held in the ballroom of the Hotel Belvedere, His Eminence, Cardinal Gibbons,

presiding. The first address was made by the Rev. William J. Ennis, S. J., who lauded the work of the Sisters of Charity of Emmitsburg, to whose Alumnae Association is due the beginnings of the movement for an International Alumnae. Monsignor C. F. Thomas, after saying that the greatest thing in the world is the union of the Catholic Church and the next greatest the disunion of Catholics, made a strong appeal for the Federation and for Catholic education in general. Cardinal Gibbons in addressing the meeting said in part: "The object of this Association ought to be, and is, to cultivate greater love, affection and devotion for your Alma Mater. It is a part of the generous and noble soul to show gratitude and love for its teachers. No pecuniary compensation could repay the noble women who have devoted their lives to teaching you. They have instructed you in those great principles of Christian faith and knowledge, and this instruction has been your guide. Your purpose and aim ought to be to cultivate a great love for your Alma Mater, and greater love for that greater mother, the Church. I pray God may bless you and your Association, and I adjure you to forget not your Church."

Monsignor William A. Fletcher pointed out that Catholic education not only trained the intellect but the will, that our children are taught that God is supreme not only in religion but also in education and business.

Dr. Capon, of the United States Bureau of Education, representing Commissioner P. P. Claxton, offered the fullest service of the Bureau in furthering the organization. He said that the officials of the Bureau would cooperate in every way to elevate the already excellent standards of the institutions represented at the meeting.

NEW GENERAL OF SOCIETY OF JESUS

The Very Rev. Wlodimir Ledochowski has been elected General of the Society of Jesus to succeed the late Very Rev. Francis Xavier Wernz. The new General assumes the great responsibilities of his office at the age of forty-nine after a remarkable career in his order.

Wlodimir Ledochowski was born October 7, 1866, the son of Count Ledochowski, an officer in the Austrian army, and Countess Josephine Zu Salis-Zizers. He is a nephew of the

late Cardinal Ledochowski, for many years prefect of the Propaganda. As a boy he was in the court of Elizabeth of Austria. At the age of eleven he entered the Theresian Academy of Vienna. His later studies were pursued in Tarnow and at the German College, Rome. He was ordained to the priesthood in 1894. As a member of the Jesuit order he has held many important offices, having been successively an editor, rector of a college of writers, vice-provincial, provincial and recently assistant to the last General. *America* says of him: "Father Ledochowski is a man of splendid courage, restless energy and inflexible determination. Much is expected of his leadership."

According to recent press despatches the assistants to the new General have been named as follows: Father Nalbone, for Italy; Father Walmsley, for England; Father Fine, for France; Father Opperwrats, for Germany, and Father Thomas Gannon, for America. The American branch of the Society has hitherto been under the jurisdiction of the assistant in charge of the English-speaking peoples. The new assistantcy was created at the recent meeting of the representatives of the order and will embrace the United States and Canada, with the possible extension to Mexico and Cuba.

DEATH OF DISTINGUISHED CHRISTIAN BROTHER

On March 15 occurred the death of Rev. Brother Anthony, President Emeritus of Manhattan College, one of the best-known Christian Brothers in the United States. Brother Anthony, known in the world as William W. Byrnes, was born of Irish parents in Montevideo, Uruguay, seventy-four years ago. His parents came to the United States when he was very young and settled near Rochester, New York. At the Christian Brothers Academy in Rochester he received his early education. He entered the Institute of the Brothers of the Christian Schools in Montreal in 1858, and spent his early years as a teacher in the schools of that city and Quebec. His first administrative office was that of director of the Brothers Academy in Quebec, which he relinquished to become head of the motherhouse in Montreal.

Brother Anthony came to Manhattan College in 1870 as professor of elocution and English literature. In 1875 he was

appointed to the presidency. For the following ten years he was the active and energetic administrator who made his college notable in the great metropolis and throughout the country. In every sense Manhattan expanded and grew during his regency. While Brother Anthony held in after years many notable offices in his community, for he was President of St. Joseph's College, Buffalo, Director of De la Salle, New York City, and institutions of the Brothers in Troy and Providence, his name will be most familiarly associated with Manhattan College. The last ten years of his life were spent between the College and De la Salle Institute. He taught many branches in these declining years; none, however, it is said, with such satisfaction and personal delight as the elements of Christian doctrine. He was buried from St. Patrick's Cathedral with becoming honors on March 18. The Very Rev. John P. Chidwick, President of St. Joseph's Seminary, Dunwoodie, N. Y., celebrated the Mass, assisted by Rev. Thomas A. Thornton and Rev. William A. Gardiner as deacon and sub-deacon, respectively. The Rt. Rev. Michael J. Lavelle, Rector of the Cathedral, preached the sermon and Cardinal Farley gave the final absolution. The students and many of the alumni of Manhattan College, De la Salle Institute, and La Salle Academy attended the ceremony. Brother Anthony is survived by his two sisters, the Rev. Mother Byrnes, of the Sacred Heart Convent, and Mrs. A. R. Gallagher, of New York City. Burial took place in Rochester.

SCHOOL SAVINGS BANKS

A million and a quarter dollars is on deposit in school savings banks in the United States, according to a bulletin just issued by the Bureau of Education. This money is distributed among 217,000 pupils, who thereby learn lessons of thrift for use in later life.

Belgium has the honor of originating the school savings bank system, according to the bulletin. Prof. Laurent, of Ghent, Belgium, in 1873, began the work among school children "for amelioration of poverty and the improvement of individual and national life." His work soon attracted the attention of the leaders of education in other countries.

A native of Belgium, John Henry Thiry, put the school savings banks on a permanent footing in the United States. Mr. Thiry established banks in Long Island City, N. Y., and the New York schools, under Superintendent Maxwell, have been among the most successful advocates of the system. Mr. Thiry's efforts in behalf of school savings banks have been continued since his death, in 1911, by Mrs. Sara Louisa Oberholtzer, of Philadelphia, who has aided in the compilation of the bureau's bulletin on the subject.

Several methods in vogue for collecting and banking the savings of the children are described. Usually the cooperation of a well-established savings bank in the school community is first secured. Forms and blanks are provided by the banks. When the amount reaches one dollar, the child is given a bank book and becomes, through the school, a regular patron of the bank. When the deposit reaches \$3 or \$5 (as the banks elect) it draws interest at 3 or more per cent.

Among the cities where the school savings banks have done notable work are Pittsburgh, Pa., where over \$600,000 has been deposited since the introduction of the system. Chester, Pa., has now on deposit over \$44,000. Toledo, Ohio, established the system in 1911, and has deposited since then over \$252,000, with \$70,000 reported as still on deposit. Atlantic City, N. J., has on deposit over \$33,000. Pupils in Grand Rapids, Mich., deposited \$75,000 in the several years since establishing the bank and have drawn out in that time only \$10,000.

The bulletin suggests that there can be a stimulating relation between the United States postal savings system and the school savings banks. The postal savings banks receive deposits from all over ten years of age. "Children who have spent their pennies and nickels in candy shops and moving-picture shows until they are ten years old," declares the bulletin, "are not likely to hold their cards until they accumulate the \$1, to be exchanged for a certificate of deposit. School savings banks are needed to prepare young people to profit by the postal savings banks."

CATHOLIC CHURCH STATISTICS

According to the advance sheets of *The Official Catholic Directory*, published by P. J. Kenedy & Sons, New York City,

there are now 16,309,310 Catholics in the United States. The increase in the number of Catholics during the year 1914 amounts to 241,325. Of all the statistics these population figures show the greatest ratio of increase, and according to the editor of the Directory they should be raised 10 per cent. to account for the "floating" population.

The school statistics remain about the same as last year. The seminaries now number 85, an increase of 5, but the enrollment, 6,770, is a slight decrease from that of last year; the colleges for boys are 229, one less than in 1914, and the academies for girls 680, the same as last year; the orphan asylums have decreased by five, and the enrollment of children 45,742 as compared with 48,814 is a considerable decline. The registration in the parish schools has not increased in the same proportion as the schools themselves; the schools now number 5,488, an increase of 85, and the registration is 1,456,206, a gain of 26,347. This want of proportion is due in all likelihood to the failure to secure adequate returns regarding attendance even in schools long established.

LAETARE MEDALIST OF 1915

The Laetare Medal which is awarded on Laetare Sunday each year by the University of Notre Dame to a distinguished Catholic layman for notable service to Church, country, science or letters, has been this year conferred upon Miss Mary V. Merrick, of Washington, D. C., the founder of the Christ Child Society. The Medalist is the daughter of the late Richard T. Merrick, a well-known lawyer of the Capital. She was born in Washington. At the age of fourteen she received an injury which has so disabled her that she has been obliged to spend her life in a rolling chair, unable to sit, stand or walk. She founded the Christ Child Society in 1891, the purpose of which is the relief of destitute children, the conduct of sewing schools, settlement work, Sunday Schools, care of the sick, in short the service of the Christ Child in our less fortunate brethren. The Society has grown remarkably and has now 800 members, many of whom are distinguished ladies of the official and social life of the Capital.

THE ETHICS OF WAR ACCORDING TO ST. THOMAS

This subject was treated by Rev. Dr. Pace in a lecture delivered before the Catholic University on the feast of St. Thomas Aquinas, March 7. After noting the various points of view—political, commercial and financial—from which the European conflict has been discussed, the lecturer took up for special consideration the question whether war is essentially evil. As to its physical evils and the deplorable consequences, there can be no doubt; but is it always and necessarily wrong? On this point the teaching of St. Thomas is quite clear. War is not in itself a moral evil provided it be declared and waged under the requisite conditions. Among these the first is that it should be undertaken by the supreme authority in the State. Private individuals may not initiate such an international struggle, since they can have their grievances adjusted before the proper tribunals. On the other hand, it is only the sovereign power which can legitimately summon the whole body of citizens to take arms against another nation. In the next place, there must be a just and adequate cause, *i. e.*, war must be the only means whereby the right of the nation can be upheld or due punishment inflicted for violation of that right. Hence it is not ethically permissible to attack a nation on any and every pretext, such as disregard for international courtesy or for trivial incidents which can be adjusted by diplomatic measures. Finally, the motive for which the war is undertaken must be a just one. According to this requirement, it is not morally allowable to wage war for the gratification of hatred, the expansion of territory, or the realization of personal ambition. St. Thomas thus reduces the whole problem to the maintenance of justice, a duty which is binding on nations no less than on individuals. He agrees with St. Augustine that war is to be waged in order that peace may be secured. But it is further evident that the surest way to prevent the injustice of war is to develop in the minds of the people a sense of right, the habit, as it were, of judging fairly not alone where their personal interests are at stake, but also where the claims of other nations are to be considered. It is only the overcoming of selfishness and greed that can check the warlike impulse.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

History of Education in Ancient, Medieval and Modern Times,
by Patrick J. McCormick, S. T. L., Ph. D., Associate Professor of Education in the Catholic University of America, Washington, D. C., Catholic Education Press, 1915: pp. xxxiv+401; price, \$1.90.

This volume of the *Catholic University Pedagogical Series* is a practical text-book in the history of education, having for "its special aim to meet the needs of the Catholic teacher and student." The need of such a work has long been felt. In none of the branches studied by the Catholic student of pedagogical subjects has the need been greater. Compayré has long since been superseded by Monroe and Kemp, who are far less objectionable from the Catholic point of view. But, even these did not meet the requirements. In educational matters it seems impossible for a non-Catholic, even when his intentions are the best, to present in its true light the policy and activity of the Catholic Church. When our present-day efforts for Catholic education are misunderstood, our parochial school system misrepresented, the purpose of Catholics in their separate school system almost universally suspected, what hope is there that the Church's achievements in the remote past will be accorded a sympathetic or even a just treatment?

Doctor McCormick has, therefore, met a widespread and an insistent demand for a Catholic text-book in the history of education when he put together faithfully and accurately the principal facts in ancient, medieval and modern educational history. After a brief survey of pre-Christian education he describes the teaching of Christ, the educational ideals of the Christian Church, the institutions of the first Christian centuries, the Middle Ages, the renaissance period in the line of educational activity. Especially valuable is his account of the various provisions for the education of the laity in medieval times. In the modern period also, while he devotes due space to the non-Catholic and anti-Catholic theorists and practical teachers, he places in proper relief the achievements of the Catholic educational reformers and the teaching orders of men and women.

The volume is attractively printed, and with the exception of a few misprints, accurately. It is provided with a convenient index and an excellent table of contents. The book deserves, and will doubtless receive, a hearty welcome not only in our Catholic schools and colleges, but also among non-Catholic educators, the majority of whom are desirous to hear what we have to say on many moot questions of educational history.

WILLIAM TURNER.

Introduction to Experimental Education, by Robert R. Rusk, London, Longmans, Green and Co., 1913: pp. 303; price, cloth, \$1.40, net.

This is a valuable piece of work in a field where scientific work is much needed. The author has received an M. A. in the University of Glasgow and a Ph.D. in Jena. This of itself is a guarantee of the character of the work. The present book is based on E. Meumann's "Vorlesungen zur Einführung in die experimentelle Pädagogik." New material which has become available since the publication of Meumann's work has been incorporated and special emphasis has been laid on results of investigations carried on in England. The value of the work is enhanced by good bibliography at the end of each chapter. A work of the character of that presented in this volume is much needed at the present time to clarify the atmosphere and to introduce quantitative results, without which education cannot maintain its place among the sciences. The chapter headings are sufficient to arrest the attention of any intelligent teacher. They are as follows: 1. The Standpoint of Experimental Education. 2. The Methods of Experimental Education. 3. The General Development of the Child—Physical and Mental. 4. The Development of the Special Mental Powers of the Child—Attention. 5. * * * Sense Perception. 6. * * * Apperception. 7. * * * Memory. 8. * * * Association and Imagination. 9. The Aesthetic and Ethical Development of the Child. 10. Individual Differences. 11. The Doctrine of Endowment. 12. The Mental Work of the Child. 13. Mental Hygiene. 14. Psychology and Pedagogy of Instrumental Subjects—Reading. 15. * * * Handwriting and Orthography. 16. * * * Arithmetic. This valuable book should find its place in every school library.

THOMAS EDWARD SHIELDS.

A Great Soul in Conflict, by Simon A. Blackmore, S. J., Chicago, Scott, Foresman and Co., 1914: pp 300; price, \$1.50.

"As a new and unusual work, unique in the field of Shakespearean literature, the book will captivate every reader who is interested in the evidences of the master-poet's religious faith and Catholic sympathies. Though Father Blackmore's purpose in the present volume is not to prove Shakespeare's Catholicity, he nevertheless gives a clear picture of the man and Christian with deep-seated religious convictions, and at the same time reveals in a new light the strength and beauty of the tragedy of Macbeth.

"The author attempts to show how evil spirits tempt the hero by means of his ruling passion. In the conflict he is held up as a universal type of every Christian in personal combat with moral evil.

"The author has devoted his attention mainly to aesthetic criticism, to the analysis of dramatic motives, to the clear exposition of the characters, and above all, to the nature and action of the preternatural agents who in fiendish purpose have determined upon the moral ruin of Macbeth."

Indian Days of the Long Ago, by Edward S. Curtis. Yonkers-on-Hudson, N. Y., World Book Co., 1915: pp. xx+221.

This volume is beautifully printed, beautifully illustrated and splendidly written. It is full of imagination and of sympathy with the Indian. Whether or not one is interested in the ethnological problems presented by the aborigines, he will read the present volume with interest. The author introduces the reader into the very heart of Indian life in the West and enables him to sympathize with the struggles and the fears of this elementary people. With them he stands on the edge of the spirit world and goes through the drills and the exercises necessary to make a cheftain and a counselor, and with them he meets the needs of everyday life in the struggle with the elements and in the pursuit of the wild game. There is a splendid picture of a buffalo hunt and a still better sketch of the mental attitude generated in the Indian by the rumors of the white man's coming and of the extinction of the red man which it portended.

THOMAS EDWARD SHIELDS.

Your Pay Envelope, by John R. Meader, New York, the Devin-Adair Co., 1914: pp. 221; price, \$1.00, net.

This book is a straightforward examination of current Socialistic theories. There is a fearless application of facts which shows the fallacy of the theories. The book should be read by honest-minded people, whether they sympathize with the views of the author or not.

Outlines of International Law, by Charles H. Stockton. New York, Charles Scribner's Sons, 1914; pp. xvii+616.

The author is a rear-admiral of the United States Navy, retired. He is president of the George Washington University, delegate plenipotentiary to the London Naval Conference, author of "The Laws and Usages of War at Sea," and of a Manual of International Law for the use of naval officers. The work for us is eminently authoritative, and its timeliness should cause a multitude of people who are puzzled over the questions involved in the present war to turn to its pages for some definite information concerning the rights and wrongs of the present procedures. The author, in his preface, says: "The deplorable war which is being carried on at the time of this writing, extending, as it does, to three of the great continents of the world, has created many complex problems and delicate situations in connection with international law. It has been said by good authority that there have arisen more vexed questions in international law during the first six weeks of this war than during the entire period of the Napoleonic contests. From this fact alone arises the importance not only of increasing knowledge of the tenets of this subject, but also the necessity for treaties that are abreast of the times." Teachers everywhere have observed that children will learn geography of the countries that are now the seat of war with much greater readiness and thoroughness than they would at any other time. In like manner, older pupils, teachers and the general public will learn more international law at the present time through a study of a clear systematic treatise than they would be apt to learn at any other time with the expenditure of double energy.

The first three chapters of the present book give the history and development of international law. Sixty pages are

devoted to the subject. The second part deals with states: The Primary Subjects of International Law; Their Characteristics and Classification. The Formation, Recognition and Continuity of States. Changes of Governments. De Facto Governments. Extinction of States, Succession of States. Fundamental Rights and Duties of States. Independence and Equality of States. Self-Preservation. Respect for the Dignity and Honor of the State. Territorial Jurisdiction of a State. The High Seas. Immunities of Foreign Vessels in Ports and Waters. Nationality. Aliens. Extradition. The third part of the work consists of: Intercourse of States in Time of Peace. The fourth part takes up War Relations of Belligerents. The fifth deals with Relations between Belligerents and Neutrals.

The book is scholarly, systematic and comprehensive. The style is lucid. The average reader will find what he is looking for in its pages.

THOMAS EDWARD SHIELDS.

The Human Soul and its Relations with Other Spirits, by Dom Anscar Vonier, O. S. B., Abbot of Buckfast. St. Louis, B. Herber & Co., 1913: pp. vii+368; price, \$1.50, net.

The present volume makes no pretenses at outlining new theories of the nature of the spirit or the nature of the human soul. It consists essentially in presenting in popular form the views on these subjects maintained by the great Catholic traditions, especially the views of St. Thomas, Cajetan and Ferrariensis. Scholasticism furnishes the body of the work, but it is cast in a charming English style which naturally brings the personality of the present author before the reader. The book is comparatively free from technical terminology and from the setting of thought which is so out of touch with the modern reader. The book is intended chiefly for the intelligent lay reader.

The Making of Character, Some Educational Aspects of Ethics, by John MacCunn, Balliol College, Oxford. New York, The Macmillan Co., revised and rewritten 1913: pp. ix+262; price, \$1.25, net.

The teaching public will welcome the new edition of this valuable work.

The Catholic Mission Feast, A Manual for the Arrangement of Mission Celebrations, by Rev. Anthony Freytag, S. V. D., adapted for America by Rev. Cornelius Pekari, O. M., Cap. and Rev. Bruno Hagspiel, S. V. D. Techny, Ill., The Mission Press, 1914: pp. 216; price, cloth, 60c.

"The more extensively the ardent zeal for so noble a work as a foreign mission movement leavens the broad masses of our American people, the more imperative, too, is the need for a comprehensive treatment of this movement from the pulpit, in the Sunday School and catechism classes, in sodalities, and at social and festive gatherings." The present volume is a valuable contribution in this direction.

Eucharist and Penance in the First Six Centuries of the Church, by Gerhard Rauschen, Ph. D., S. T. D. Authorized Translation from the Second German Edition. St. Louis, Mo., B. Herder & Co., 1913: pp. 257.

This book will be welcomed by the large and growing class of catechists who are taking a professional interest in their work and turning to the history of the times for illumination.

Dogs, by William J. Steinigans, Tales by O. Herford. Capers, His Haps and Mishaps, New York, The Devin-Adair Co. 1914: cloth, octavo, \$1.50.

The story is told in verse and told also in a series of colored pictures in which the cartoonist has really done very good work.

The Secrets of the Elves, by Helen Kimberly McElhone. Many illustrations in color and black and white by Albertine Randall Wheelan. Cover inlay in white and colors. Printed on heavy, toned paper; cloth, small 8 vo., price, \$1.00, net.

Fireside Melodies, Vol. I. Techny, Ill., Mission Press, S. V. D.: pp. 29; price, 15c.

New York School Inquiry, Reply of the Association of District Superintendents of New York to Certain Findings and Recommendations of Prof. Frank M. McMurry and Prof. Edward C. Elliott; prepared by a committee; edited by Joseph S. Taylor; New York, 1915.

This brochure will be read with keen interest by a wide circle of educators whose attention has been arrested by this investigation.

The Parables of the Gospel, an Exegetical and Practical Explanation, by Leopold Fonck, S. J., translated from the Third German Edition by E. Leahy. New York, Fr. Pustet & Co., 1915: pp. 829.

The author of this learned work is president and lecturer of the Biblical Institute and consultor of the Biblical Commission in Rome. The work, therefore, comes into Catholic hands with all the credentials either required or necessary. It is needless to add that the preacher will find in it valuable assistance in the preparation of his sermons, and the student and the professor in the field of Sacred Scripture will turn to the work for help in clearing up many a knotty point.

The Life on Earth of Our Blessed Lord Told in Rhyme, Story and Picture for Little Children, by Grace Keon, second edition, St. Louis, Mo. B. Herder & Co., 1913: pp. 80; cloth, 60c.

This little volume is well illustrated from the masters. The stories are told in verse while directions are given for the catechist and the story given in prose form for his use. The binding is attractive. One feature that would add much to the value of the book is a color reproduction of the pictures, but it would also add much to its expense.

Our Palace Wonderful, or Man's Place in Visible Creation, by Rev. Frederick A. Houck. Chicago, D. B. Hansen & Sons, 1915: pp. 173.

This delightful little book can scarcely fail in its mission to uplift the mind of the reader from the contemplation of Nature to the knowledge and love of the Creator. It is a brief sketch

of an infinite theme. Father Houck has read widely and has brought together the striking generalizations and reflections of many great minds. He weaves together into a pleasant narrative the great thoughts of all times. He quotes from Paley, "If one train of thinking be more desirable than another, it is that which regards the phenomena of Nature with a constant reference to a Supreme Intelligent Being." This sentiment is a key to the treatment of the subject matter of the volume. A long line of the great men of science are summoned to the bar to give testimony to the creative intelligence found everywhere in Nature. It is refreshing in these days to come upon a book of this character that presents the old and familiar phenomena of nature with a freshness of view and that glorifies the whole with the old great lights of science and that entraps the whole in the ardor of a lively faith and an ardent admiration for the works of the Most High. The work will be widely read and can scarcely fail to accomplish much good in the ranks of the non-technical students of Nature.

THOMAS EDWARD SHIELDS.

Learning and Doing, by Edgar James Swift. Indianapolis, The Bobbs-Merrill Co., 1914: pp. xv+249.

This is one volume of the Childhood and Youth Series, edited by M. V. O'Shea, Professor of Education in the University of Wisconsin. The tone of this volume, as of the other volumes of the series, is that of the modern, progressive school of pedagogy. There is, in our day, a clear and growing consciousness of the urgent need of introducing scientific method at every step in order to accomplish in less and less time and with less and less effort the vast amount of things which are demanded of the school in adjusting the rising generation to our present needs. The titles of the seven chapters comprised in this book are: The Revolt from Monotony, Efficient Teaching, Getting Results, Progress in Learning, Economy in Learning, Habit in Learning and Achievement, New Demands on the Schools. The author gives a reasonable satisfaction to the expectation aroused by these attractive titles.

THOMAS EDWARD SHIELDS.

Natural Education, by Winifred Sackville Stoner. Indianapolis, The Bobbs-Merrill Co., 1914: pp. xviii+295.

This volume belongs also to the Childhood and Youth Series, edited by Professor O'Shea. The work is well printed on good paper. It is neatly bound. The indented paragraph titles make it convenient for reference, and the value of the book is further enhanced by a fairly good bibliography and brief index. The titles of its chapters are as follows: Notable Examples of the Early Direction of Tendencies of Talent, Earliest Development, Learning to Talk, Learning Through Nature's Nurse Play, Music and Spelling, Learning about Nature, Learning Through Stories, Games and Rhymes, The Learning of Foreign Languages, Explorations in the Realms of Mathematics, Educational Amusements, Cultivation of the Imagination, Discipline, Punishment Through Natural Consequences, Health First of All, Eugenics, Prenatal Influence, Environment.

As may be seen from this list of titles, the scope of the work is not confined to the schoolroom. The author aims to reach and help the mother and all others who are interested directly or indirectly in the education of children. The author is a woman, and, as we might reasonably expect, takes the woman's point of view, as may be seen from the following extract: "All education must begin with the mother who builds the foundation of her child's mental, physical and moral life even before his birth. It is the mother, despite man's assertion of lordship over creation, who has always been the most important factor in the world's history. In the days when our ancestors dwelt in caves, the father did not even know that he was a father. He had no thought of his child. But the woman found a suitable cave as a nest or home and here she brought her babe into the world, caring for him, protecting him from his enemies, and training him as best she could for the battle of life."

It is evident also that the author has been trained to think and feel along evolutionary lines and to trace her ancestor back to a rather brutal primitive stock, to put it mildly. There is a strong suggestion in this and in other paragraphs in the book of the Catherine Dopp type of the culture-epoch theory work.

THOMAS EDWARD SHIELDS.

The High School Age, by Irving King (Childhood and Youth Series). Indianapolis, Bobbs-Merrill Co., 1914: xv+233.

The author is Professor of Education in the State University of Iowa. He is well known to the educational public through the many valuable contributions which he has made to the science of education, such as, "The Psychology of Child Development," "The Development of Religion," "A Study in Social Psychology," "The Social Aspects of Education and Education for Social Efficiency." The title of the book, "The High School Age," suggests naturally the various phenomena of adolescence and it will recall to many parents and educators the difficulties which children at this age are constantly providing for those who have responsibility for the future of young people. It is a period of life full of possibilities of enthusiasm, of beginnings that may lead to great things or to smouldering ruins of all that is best in manhood and womanhood. No one should undertake the responsibility of youth who is ignorant of the psychology of this period of life, and one might add that a knowledge of its physiology, its hygiene and many other things is equally necessary.

The theme of Professor King's work is, therefore, one that will make an immediate appeal to educators. The treatment is stripped of much of its technicality. The facts and arguments are clothed in readable English. The indented paragraphs, which are employed in all the volumes of this series, lend to convenient reference. Each chapter of the present book is supplied with a working bibliography. There are numerous tables, curves and photographic illustrations to enforce the theme and help the imagination. Whether the reader agrees or not with Dr. King's conclusion, no intelligent educator can fail to be interested in what Dr. King has to say.

THOMAS EDWARD SHIELDS.

The Child and His Spelling, by W. A. Cook, of the University of Colorado, and M. V. O'Shea, of the University of Wisconsin (Childhood and Youth Series). Indianapolis, Bobbs-Merrill Co., 1914: pp. x+282.

This work is a carefully thought-out scientific treatise, cast in popular form. Numerous tables and word lists are given.

There is a good index, indented paragraph titles, and an adequate bibliography. The chapter titles are: Rules for Spelling, Sources and Causes of Errors, The Life History of Certain Spellings, Column Versus Contextual Spelling, Methods of Presentation, Spelling Efficiency and Composition, Some Special Factors in Spelling, Popular Views of Spelling Needs, Determining the Written Vocabulary of Typical Americans, Sources and Character of Data, Word Lists Derived from Correspondence, Spelling Texts and Spelling Needs.

In concluding one of his chapters, the author says, "Promotions from year to year in the elementary school depend on the 'averages' shown by the 'spelling blank' and possibly the passing of the 'final,' which consists of fifty to a hundred words. A better method would be to base decisions in these matters on the showing a student makes in the written papers he submits in all his work. It will be granted certainly that the proof of spelling efficiency is found in correct writing of words in their usual contextual relation. Words should not be left until this can be done; it is the clinching of the whole process."

THOMAS EDWARD SHIELDS.

Literature, a lecture by John Henry Cardinal Newman, edited with notes and studies by Gilbert J. Garraghan, S. J. New York, Schwartz, Kirwin and Fauss, 1912: pp. xiii+109.

This little book should prove serviceable in the hands of our high school and college teachers. We quote from the preface: "The present edition of Cardinal Newman's 'Literature' looks to a double end. It aims both to introduce the student to the critical analysis of a prose style of acknowledged excellence and to serve him as a starting point in his acquisition of a body of sound principle and theory regarding literature and its problems."

Teaching Children to Read, by Paul Klapper, Ph.D. New York, D. Appleton & Co., 1914: pp. viii+213; \$1.25 net.

Art in Education and Life, a Plea for the More Systematic Culture of the Sense of Beauty, by Henry Davies, with introduction by George Trumbull Ladd. Columbus, Ohio, R. G. Adams & Co., 1914: pp. xviii+334.

We hope that the author is not responsible for the keen blue binding of this volume, which constitutes a grievous sin against aesthetic taste. The pain which the sight of the volume inflicts is sufficient to deter a sensitive reader from taking up the volume. The author's credentials would lead the reader to expect a profitable discussion of this most important theme. He is a Doctor of Philosophy. He was formerly Lecturer on Philosophy and Aesthetics in Yale University, a member of the Philosophical Association, etc.

In the preface, the author says: "During the seven years I was a teacher of Philosophy at Yale, I had a somewhat unusual opportunity of observing young men, whose education for life was in process of completion, and of forming some impression of their equipment. While I hesitate to draw any positive conclusions from what I observed, not wishing to trust to the more or less casual recollections of the class room, I was struck by one thing, namely, that the educated young men who came to me, among their many fine qualities of body and mind, were singularly lacking in sensitiveness and delicacy of feeling in matters pertaining to art and beauty."

There is no doubt in the mind of any competent educator that there is much room for improvement in the art education which is imparted in our schools, but much progress has been made in the last couple of decades in many of our city school systems, and it is to be hoped that we are still in the beginning of a movement that should accomplish much for our pupils. If the instruction, however, is to prove serviceable, it must be vital, and it should illustrate the principles of aesthetics which it aims to enforce. The present volume is a splendid illustration of the needs of proper artistic setting in the bookmaking line, and there is little excuse for an offense such as the get-up of this book represents in the presence of a movement towards aesthetic printing and binding which has swept over the whole country.

Ontology or the Theory of Being, an Introduction to General Metaphysics, by P. Coffey. London, Longmans, Green & Co., 1914: pp. xii+439; price, \$3.00 net.

Dr. Coffey is so well known to the philosophical reading public that nothing more is needed than the announcement of the title of his present volume. His *Science of Logic* in two splendid volumes, his *Scholasticism Old and New* and his *History of Medieval Philosophy* have taken their place among the standard literature of philosophy. The opening paragraph of the preface is sufficient to suggest the scope of the book. It is hoped that the present volume will supply a want that is really felt by students of philosophy in our universities—the want of an English textbook on General Metaphysics from the Scholastic standpoint. It is the author's intention to supplement his *Science of Logic*, and the present treatise on *Ontology*, by a volume on the *Theory of Knowledge*. Hence no disquisitions on the latter subject will be found in these pages: the Moderate Realism of Aristotle and the Schoolmen is assumed throughout."

Dr. Coffey's philosophical works should prove most helpful to our seminary students in their study of scholastic philosophy. It will at least enable them to think philosophically in English.

THOMAS EDWARD SHIELDS.

The Straight Path or Marks of the True Church, by the Rev. M. J. Phelan, S. J. New York, Longmans, Green & Co., 1915: pp. viii+174.

This little manual, we are told by the author, is conceived in no controversial spirit. It is intended "to serve as a clear, and possibly an interesting, exposition of some points of Catholic teaching. The child of the Church, it is hoped, will find its faith strengthened and its knowledge enlarged by its perusal; while even if it fails to bring conviction to the mind of the non-Catholic reader it will benefit him in this much—it will throw light on many points hitherto obscure if not completely unknown; and it will inspire respect for a Church whose claims to be the ambassador of Christ, even the most prejudiced must admit, are powerful and worthy of earnest consideration."

Primer of Sanitation, Being a Simple Text-Book on Disease Germs and How to Fight Them, by John W. Ritchie. Yonkers-on-the-Hudson, World Book Co., 1913: pp. vi+200.

Primer of Hygiene, Being a Simple Text-Book on Personal Health and How to Keep It, by John W. Ritchie and Joseph S. Caldwell. Yonkers-on-Hudson, World Book Co., 1914: pp. vi+184.

Household Physics, by Alfred M. Butler, A. M., Head of Science Department, High School of Practical Arts, Boston. Boston, Whitcomb & Barrows, 1914: pp. viii+382; price, \$1.30 net.

This book represents an attempt to strip Physics of excessive mathematical formulas and to present to the beginner the simple problems of everyday life from the standpoint of physical science.

Preludes, by Sister Mary Clara, B. V. M. Dubuque, M. S. Hardie, 1914: pp. 84.

The motto on the opening page of each volume of sweet, religious poetry, serves to characterize the contents of the book.

"Love sings on earth in plaintive minor keys
Faint preludes of Life's fuller harmonies."

On the Threshold of Home Rule, by P. J. Conlan. Boston, Angel Guardian Press, 1913: pp. vi+210.

"The following work has been a labor of love to the writer, one who has loved Erin earnestly and long; and has tried to serve her as best he could always, and having now reached the evening of life, is most anxious to see her free and disenthralled, before the night closes in. If this little book should lessen her suffering, which now, thank heaven, seems about to end, or hasten the dawn of liberty, he will be amply repaid for any labor it may have cost him."

The above was written before the outbreak of the present war, and before the postponement of the long-cherished hope in many hearts of the near freedom of Ireland.